

THE
HITOPADESA

OR

NÂRÂYANA PÂÑCH

WITH

VARIOUS REALIGES

Edited by

HARINDEVACHARYA KINARPOUR

मुद्रितः

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श्रीः

हिसोपदेशः ।

श्रीपण्डितं नारायणेन संकलितः

पञ्चायम्

देनापुरे उपाध्यायवाचस्पत्याचार्यसंज्ञकपुरिवाचार्येण

संशोध्य पाठान्तरैः संशोध्य

DR. RAJENDRA PRASAD SARKAR
DIRECTOR

मुम्बय्याम्

गोपालक नारायण कंपनी, बुकसेल्स, इत्यादिनामकानां

स्वकीये मुद्रालये प्रकृत्या प्रकाशितम्

चतुर्थे मुद्रणम् ।

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मूल्यं ८ आनापत्रिका ।

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श्रीवेदव्यासाय नमः

हितोपदेशः

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१ उद्यमेत्यपि आकल्पं न कुर्वन्ति १०२ अथकीचनेत्यादि आकल्पः

१ कुर्वन्ति ।

अन्यत्र ।

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(गुणा गुणक्षेपु गुणा भवन्ति

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आस्वाद्यतोयाः प्रभवन्ति नद्यः

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न्मर्षितवान् ॥

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वक्रमेण स पण्डितोऽब्रवीत्—

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संप्रति भिषिजायः प्रस्तूयते यथावशात् ।

१ गुणरूपवर्णोऽन्यथाचिद्व । २ पुत्राणां मुपजायते । जन्मः । जन्मः । इति पा-
दितरम् । उपचयः । संप्रति । पुनर्जन्म कथाविषयिणि । पूर्वोक्तानामनामोऽप्युक्तय-

मिश्रलाभः ॥

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रजन्यां चरमाचलच्छावच्छम्बिनि भगवति कुमुदिनीनायके चन्द्र-
मासे लघुपतनकनामा वायसः प्रबुद्धः कृतान्तनिवृत्तियमावा-
स्याधमपश्यत् । तमबलोस्याचिन्तयत्, अद्य प्रातरेवानिष्टदर्शनं
जातम् । न जाने किमनभिमतं वंशचिष्यति इत्युक्त्वा त्वमुत्तरज-
क्रमेण व्याकुलश्चलितः । वतः—

शोकस्थानसहस्राणि भयस्थानशतानि च ।

दिवसे दिवसे मूढमादिशन्ति न पण्डितम् ॥ १ ॥

तत्र च । विषयिणाभिदमवश्यं कर्तव्यम् ।

उत्थासोत्थाय बोद्धव्यं महद्भयमुपरिपतम् ।

मरणत्याघिशोकानां किमद्य निपतिष्यति ॥ २ ॥

अथ तेन व्याधेन तण्डुलकणान्विकीर्य जालं शिरसीर्षम् ।

स च प्रच्छन्नो मूत्वा स्थितः । तस्मिन्नेव काले विषयवीरनामा
कपोतराजः सपरिवारो गीयति विषयस्तास्तण्डुलकणानवलोकय-
मास । ततः कपोतराजस्तण्डुलकणमुञ्चन्वाकपोतान्प्रत्याह—कुतो
त्र निज्जने वने तण्डुलकणानां संभवः । तत्रिकल्प्यतां तावत् । 20
भद्रमिदं न पश्यामि । प्रायेणानेन तण्डुलकणानिनाम्नीस्थान-
था भवितव्यं ।

कङ्कगत्य तु लोभेन ममः पदं मुहूर्त्तम् ।

बृहध्यासेन संमासः कथितः स मुनिः कथा ॥ ३ ॥

कपोता ऊचुः—कथमेतत् । सांख्यरीर-

कथा प्रथमा ।

अहमेकदा दक्षिणारण्ये चरन्नपश्यम् । एको बृद्धव्याघ्रः
स्नातः कुशहस्तः सरस्तारे ब्रूते—भो भोः पान्थाः इदं सु-
वर्णकङ्कणं गृह्यताम् । ततो लोभाकृष्टेन केनचिपाण्येनालो-
चितम्—भाम्येनैतत्संभवति । किंत्वस्मिन्नात्मसंदेहे प्रवृत्तिर्न
विषयः ।

अनिष्टादिष्टकृभिऽपि न गतिर्जायते शुभा ।

यथास्ते विषसंतर्गोऽमृतं तदपि मृत्यवे ॥ ५ ॥

किंतु सर्वत्रार्थार्जने प्रवृत्तिः संदेह एव । तथा चोक्तम्—

10 न संशयमनारुह्य नरो भद्राणि पश्यति ।

संशयं पुनरारुह्य यदि जीति पश्यति ॥ ६ ॥

तन्निरूपयामि तावत् । प्रकाशं ब्रूते—कुत्र तव कङ्कणम्
व्याघ्रो हस्तं प्रसार्य दर्शयति । पान्थोऽवदत्—कथं मारा-
त्मके स्वयि विश्वासः । व्याघ्र उवाच—शृणु रे पांथ प्रा-
15 गेव धीवन्दशायामतिदुर्वृत आसम् । अनेकगोमानुषाणां व-
चाम्भे पुत्रा मृता दाराश्च । वंशहीनश्चाहम् । ततः केनचिद्वा-
र्मिकेणाहमादिष्टः—‘दानधर्मादिकं चरतु मवान् ।’ तदुपदे-
शादिवाभीमहं स्नानशीलो दावा बृद्धो गलितमखदन्तो न
कथं विश्वासमूभिः । यतः ।

90 इत्याद्ययनदानानि तवः सर्वं धृतिः क्षमा ।

अलोभ इति मार्गोऽयं धर्मस्थाष्टविधः स्मृतः ॥ ७ ॥

तत्र पूर्वश्रुतुर्वर्गो दम्भार्थमपि सेव्यते ।

उत्तरस्तु अनुर्वर्गो महात्मस्यैव तिष्ठति ॥ ८ ॥

मम चैतावोष्ठोभविरहो येन स्वहस्तस्यमपि सुवर्णकङ्कणं
25 यस्मैकस्मैऽपि दातुमिच्छामि । तथापि व्याघ्रो मानुषं सादती-
ति लोकप्रवादो दुर्निवारः । यतः ।

मत्तादुगतिका लोकः कुहनीमुपदेशिणीम् ।

प्रमाणयाति नो धर्मं यथा गोमयनि दित्रम् ॥ ९ ॥

नया च धर्मशास्त्राप्यधीतानि । शृणु—

मदस्थल्पां यथा वृष्टिः सुवार्तं योजनं तथा ।

दरिद्रे दीयते दानं सकलं पाण्डुनन्दन ॥ १० ॥

प्राणा यथात्मने ऽीष्टा भूतानामपि ते तथा ।

आत्मीपम्येन भूतेषु दयां कुर्वन्ति साधवः ॥ ११ ॥

अपरं च ।

प्रत्याहृगाने च दाने च सुखदुःखे भियाभिये ।

आत्मीपम्येन पुरुषः प्रमाणमधिगच्छति ॥ १२ ॥

अन्यथा ।

10

मातृवत्परदारेषु परद्वेषेषु लोषवत् ।

आत्मवत्सर्वभूतेषु यः पश्यति स पण्डितः ॥ १३ ॥

एवं चातीव दुर्गतस्तेन तत्तुभ्यं ज्ञातुं सयत्नोऽहम् । तप्य चो-

क्तम्—

दरिद्रान्पर कौन्तेय वा प्रयच्छेश्वरे धनम् ।

12

व्याधितस्यौषधं पथ्यं नीरुजस्य किमौषधीः ॥ १४ ॥

अन्यथा ।

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं विदुः ॥ १५ ॥

तदत्र सरसि स्नात्वा तुवर्णकङ्कणं वृद्धात् । ततो वापदसौ ३०

तद्दण्डः प्रतीतो लोभास्तरः स्नातुं प्रविशति सावन्महापद्मे निमग्नः

पलायितुमक्षमः । पद्मे पतितं वृद्धा व्यामोऽवदत्—अहम्

महापद्मे पतितोऽसि, अतस्त्वामहमुत्थापयामि इत्युक्त्वा दानैः

नैरुपगाय तेन व्यामोः पृतः स पान्थोऽधिगन्तवत्—

न धर्मशास्त्रं पठतीति कारणं

१४

न चापि वेदाध्ययनं कुरात्मनः ।

स्वभाव एवात्र तथातिरिच्यते

यथा प्रकृत्वा भुवुं गतो भयः ॥ १६ ॥

किं च ।

अवशेन्द्रियविज्ञानं हस्तिस्नानमिव क्रिया ।

दुर्नगामरणमास्यो ज्ञानं चारः क्रिया विना ॥ १७ ॥

तन्मया भद्रं कृतं यद्वन्न मारासुकविश्वसः कृतः । तथा स्युक्तम्

नदीनां शस्त्रपाणिनां नखिनां शृङ्गीनां तथा ।

10 विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥ १८ ॥

अपरं च ।

सर्वेष्व हि परीक्ष्यन्ते स्वभावा नेतरे गुणाः ।

अतीत्य हि गुणान्सर्वास्वभाषो मूर्ध्नि वर्तते ॥ १९ ॥

अन्यच्च ।

20 सहि गर्गणविहारी क्षुद्रमपध्वंसकारी

दशशतकरधारी ज्योतिषां मध्यधारी ।

विधुरपि विधियोगाद्भ्रस्यते राहुणासी

लिखितमपि ललाटे भोजितुं कः समर्थः ॥ २० ॥

इति चिन्तयन्नेवासी व्याघ्रेण व्याप्रादितः स्नादितश्च ।

20 अतोऽहं ब्रवीमि 'कङ्कणस्य तु लोभेन—' इत्यादि ।

अतः सर्वथाऽविचारितं कर्म न कर्तव्यम् यतः—

सुजीर्णमन्नं सुविचक्षणः सुतः

सुशासिता स्त्री वृषतिः सुसेवितः ॥

सुचिन्त्य चोक्तं सुविचार्य यत्कृतं

26 सुदीर्घकालेऽपि न याति विक्रियाम् ॥ २१ ॥

एतद्वचनं श्रुत्वा कश्चित्कपोतः सुदर्षमाह—आः किमेवमुच्यते

वृद्धानां वचनं प्राह्यमापकाले व्युपस्थिते ।

सर्वत्रैवं विद्यारेण भोजनेऽप्यप्रवर्तनम् ॥ २१ ॥

१ तात्पर्येण विहायी । 'मग्न' इति पाठः स्तरव । अयं श्रीश्रीपि सुश्रुतिना
२ काले गति पा० ।

यतः ।

शास्त्राणिः सर्वमाक्रान्तमज्ञं पाम च भ्रूलि ।

प्रवृत्तिः कुत्र कर्तव्या जीवितव्यं कवे नु वा ॥ २१ ॥

तथा त्यक्तम् ।

ईर्ष्या वृषी त्वसंतुष्टः क्रोधो नित्यसङ्गितः ।

परमायोपजीवी च वडेते दुःखभागिनः ॥ २४ ॥

इतच्छ्रुत्वा सर्वे कपोदास्तपोपविष्टाः । यतः —

सुमहान्त्यपि शास्त्राणि धारयन्ती क्लृप्तताः ।

उत्तारः संशयानां च क्षियन्ते क्षीममोहिताः ॥ २५ ॥

अन्यच्च ।

19

(लोभात्क्रोधः प्रभवति लोमात्कामः प्रजायते ।

लोमान्मोहश्च नाशश्च लोभः पापस्य कारणम् ॥ २६ ॥

अन्यच्च ।

असेधत्रं हेममृगस्य जन्म

तथापि रामो लुप्तमि मृगय ॥

18

प्रायः समापन्नविवेककाले

वियोजयि पुंसां मलिना भवन्ति ॥ २७ ॥)

अनन्तरं सर्वे जालेन बद्धा बभूवुः । ततो वरस्य वपस्तस्यजा-
वलम्बितास्तं सर्वे तिरस्कुर्वन्ति । यतः ।

न गणस्याग्रतो गच्छेत्सिद्धे कार्ये सर्वं फलम् ।

20

यदि कार्यविवेकः स्यात्पुत्रस्तत्र हन्वते ॥ २८ ॥

तस्य तिरस्कारं श्रुत्वा विपत्नीव उवाच—नामस्य दो-

षः । उक्तं च—

आपदामापतन्तीनां हितं ऽप्यायाति हेतुनाम् ।

मातृजडुा हि तस्यस्य स्वभ्यां भवति भवति ॥ २९ ॥

अन्यच्च ।

स मन्त्रो विघ्नानामपुत्ररक्षणः ।

न तु मीतपरिधानपत्न्यात्मपरिष्ठा ॥ २० ॥

त्रिपत्काले दिव्य एव कापुलकलक्षणम् । तदन वैधमत्रलक्ष्य
प्रतीकारश्चिन्त्यताम् । यतः ।

विपादे वैधमत्रात्मन्ये तमा

सदसि वाक्यद्वयं पुषि विक्रमः ।

प्रकृतिसिद्धिर्हि द्विमहात्मनाम् ॥ २१ ॥

संपदि यस्य न हर्षो विपादे विवादो रगे च धीरत्वम् ।

तं भुवनमयातिलकं मनयति जन्मी सुतं विरलम् ॥ २२ ॥

अन्यथा ।

बहू द्वीपाः पुत्रभेदेह हातव्या मूर्तिमिच्छता ।

निद्रा कन्दरा यमं क्रोध आलस्यं दीर्घसूचता ॥ २३ ॥

इदानीमप्येवं क्रियताम् । सर्वैरक्षिणीभूय जालमोदायो-

१६ क्षिप्ताम् । यतः ।

अस्त्रानामपि वस्तुनां संहतिः कार्यसाधिका ।

तुर्जगन्नामत्रैर्विद्वन्भ्यो मत्तवन्तिनः ॥ २४ ॥

संहतिः श्रेयसी पुंसां सकलैरल्पकैरपि ।

तुषेणापि परित्यक्ता न प्ररोहन्ति तण्डुलः ॥ २५ ॥

२० इति विचिन्त्य पक्षिणः सर्वे जालमाद् योत्पत्तिताः । अनन्तरं

स व्याधः बुदूराज्जालापहारकास्तामकलोक्य पश्चाद्वान-

संहतास्तु हरन्त्वेते मम जालं सिद्धिमयाः ।

कञ्चु वु निपतिष्यन्ति वशमेष्यन्ति मे तत्रा ॥ २६ ॥

ततस्तेषु पक्षिपयातिक्रान्तेषु स व्याधो निहतः ।

(मित्रश्रीवः)

अथ सुस्मकं निवृत्तं हृष्टा कपीता उच्यते—
 चितम् । मित्रश्रीव उवाच—

माता मित्रं पिता चेति स्वभावाविशेषं हितम् ।

कार्यकारणतश्चान्ये भवन्ति हितमुच्यते ॥ १ ॥

तदस्माकं मित्रं हिरण्यको नाम वृषिकरामो नामकः किरि
 वने निवसति । सोऽस्माकं वाक्कालीत्यति । इत्यजोऽपि तस्य हि
 रण्यकविवरसमीपं गताः । हिरण्यकश्च मर्दितापापशुभायां पाप
 द्वारं विवरं कृत्वा निवसति । ततो हिरण्यकश्च ततोऽप्युत्पन्न
 याज्ञकितस्तूर्णा स्थितः । मित्रश्रीव उवाच—सि हि रण्यक
 किदस्माकं संभाषसे । ततो हिरण्यकस्तद्वचनं श्रावयित्वाय
 ससंभ्रमं बहिर्निःसृज्यान्नवीत्—आः पुण्यवानस्मि । मित्रश्रीवः
 मित्रश्रीवः समायातः ।

यस्य मित्रेण संभाषा यस्य मित्रेण संस्थितिः ।

यस्य मित्रेण सल्लसन्नते मास्तीह पुण्यवत् ॥ १ ॥

पारावद्भाषितां हृष्टा सविस्मयः क्षणं स्थितो वाच—

किमेतत् । मित्रश्रीवोऽवदत्—सखे, अस्माकं याज्ञकन
 फलमेतत् ।

यस्माच्च येन च यथा च यदा च यत्र

यावच्च यत्र च गुणानुगुणानुगुणम् ।

तस्माच्च तेन च तथा च तदा च तथा

यावच्च तत्र च विधातृवशादुपैति च ।

रोगशोकपरीतापबन्धनश्रयसमाधि च ।

आत्मापरावहस्ताणां फलनिर्वाहनि उच्यते ॥ १ ॥

एतच्छ्रुत्वा हिरण्यकश्चित्रश्रीवस्य भवने गेयं तस्मात्पुनरिति ।

मित्रश्रीव उवाच—मित्रं मा भवेत् । अस्माकं मित्रश्रीवः ॥ १ ॥

तस्मात्परावहस्ताणां फलनिर्वाहनि उच्यते ॥ १ ॥

कोऽप्याह—अहं प्रकृत्यशक्तिः । इत्याश्रये कोमलाः । तदेतेषां
 पाशाच्छेत्तुं कथं समर्थः । तद्यावन्मे वन्ता न न्रुटयन्ति ताव-
 सत्र पाशं छिनत्ति । तद्वन्तस्त्रभेषामापि कथनं यावच्छत्रयं छे-
 तस्यामि । त्रिभयीव उवाच—अस्त्वेवम् तथापि यथाश-
 6 कथ्येतेषां बन्धनं खण्डय । द्विरुप्यकेनोक्तम्— आत्मपरित्यागेन
 यदाभितानां परिस्त्रजं तत्र जीतिविदां संमतम् यतः
 आपद्धे धनं रक्षेदारान्जेवरैरपि ।
 आत्मानं सततं रक्षेदारैरपि धनैरपि ॥ ४२ ॥

अन्यथा ।

10 धर्मार्थकाममोक्षाणां प्राणाः संस्थितिहेतवः ।
 ताश्चिन्मता किं न हृतं रक्षता किंन रक्षितम् ॥ ४३ ॥
 त्रिभयीव उवाच—सत्ते, नीतिस्तावदीदृश्येव किं त्वहमस्मदा
 भितानां दुःखं सोढुं सर्वथा ऽसमर्थः । तेनेहं ब्रवीमि । यतः ।
 धनानि जीवितं चैव परार्थे यज्ञ उत्सृजेत् ।

13 सन्निभिते वरं त्यागो विनाशे नियते सति ॥ ४४ ॥
 अयमपरश्चासाधारणो हेतुः ।

जातिद्वयगुणानां च साम्यमेवां मया सह ।

मत्प्रभुत्वफलं ब्रूहि कदा किं तद्भविष्यति ॥ ४५ ॥

अन्यथा ।

20 विना वर्तनमेवेते न त्यजन्ति ममान्तिकम् ।
 तन्मे प्राणव्ययेनापि जीत्रयैतान्मनाभितान् ॥ ४६ ॥

किं च ।

मांसमूत्रपुरीषास्थिनिभितेऽस्मिन्कठेवरे ।

विनश्वरे विहायास्यां यज्ञः पालय मित्र मे ॥ ४७ ॥

४७ अपरं च पश्य ।

यदि नित्यमनित्येन निर्मलं मलय्याहिना ।

यथाः कायेन लभ्येत तत्र लब्धं भवेत् किञ्च ॥ ४८ ॥

यतः ।

शरीरस्य गुणानां च दूरमत्स्यन्तमन्तरम् ।

शरीरं क्षणकेष्वसि कल्पान्तस्यायिनो भुजाः ॥

इत्याकर्ण्य हिरण्यकः प्रहृष्टमनाः पुञ्जकितः सप्तमवीत् - ७ ।

साधु मित्र, साधु । अनेनतमित्रतास्वरूपेन वैलोक्तस्यासि
प्रभुत्वं त्वयि युज्यते । एतमुक्त्वा तेन सर्वेषां बन्धनानि छि
न्नानि । ततो हिरण्यकः सर्वान्सादरं संपूज्याह—इति मित्र-
श्रीव सर्वथाच जालबन्धनविधौ दोषत्राशङ्क्यात्मन्यभवात् न
कर्तव्या । यतः । 16

योऽधिकाद्योजनशतात्पश्यतीहामिषं स्वयः ।

स एव प्राप्तकालस्तु पाशाबन्धं न पश्यति ॥ ९० ॥

अपरं च ।

शशिदिवाकरयोर्ब्रह्मपीडनं

यजमुज्जंगभयोरपि बन्धनम् ।

मतिमतां च विछोक्य दरिद्रतां

विधिरहो बलवानिति मे मतिः ॥ ९१ ॥

अन्यच्च ।

व्योमेकान्तविहारिणोऽपि विहगाः संप्रामुक्त्वापदं

बध्यन्ते निपुणैरगाःसलिलाभरस्याः समुद्रादग्नि । 20

दुर्नोतं किमिहास्ति किं सुखरिषं कः त्वानलापे गुणः

कालो हि व्यतनमसारितकरो मृदाति दुरादपि ॥ ९२ ॥

इति प्रबोध्यात्रिष्वं कृत्वालिङ्ग्य च विमयीवस्तीन समिपितो वये

ष्टदेशान्परिवारो ययौ । हिरण्यकोऽपि स्वान्तरं भविष्यति ।

(यानि कानि च मित्रानि कर्तव्यानि सप्तानि च । 21

पश्य मूषिकनिषेज कर्मेता मुक्तवचनः ॥ ९३ ॥)

द्वितीयोऽध्यायः

अथ लघुपतनवनामा काकोः सर्वभूतान्तर्दशी साध्वर्गमिदमाह-
 महो हिरण्यक, कृत्वीऽसि । अतोऽहमपि त्वया सह मै-
 त्सीमिच्छामि । अतो मां मैत्र्येणानुब्रवीकतुमर्हसि । एतच्छ्रुत्वा
 हिरण्यकोऽपि विप्राभ्यन्तरादाह—कस्त्वम् । स ब्रूते
 लघुपतनवनामा वायस्येऽहम् । हिरण्यको विहत्याह—
 वया सह मैत्री । यतः ।

घटो न पुन्यत्रे लोके बुधस्तत्तेन योजयेत् ।

अहमहं भवान्मोक्षा कथं प्रीतिर्भविष्यति ॥ ५४ ॥

च ।

मक्ष्यमस्तकयोः प्रीतिर्विपचेरेव कारणम् ।

शृगालात्पाशवद्वोऽसौ मृगः काकेन रक्षितः ॥ ५५ ॥

वायसोऽब्रवीत्— कथमेतत् । हिरण्यकः कथयति—

कथा द्वितीया ।

अस्ति मगधदेशे चम्पावती नामारण्यानी । तस्यां चिरा-
 न्महता स्नेहेन मृगकाकौ निवसतः । स च मृगः स्वेच्छया
 भ्राम्यन्द्दृष्ट्वा काकः केनविच्छृगालेनावलोकितः । तं दृष्ट्वा शृ-
 गालोऽचिन्तयत्—आः, कथमेतन्मांसं सुललितं मक्षयामि ।
 भवतु । विश्वासं तावदुत्पादयामि । इत्यालोच्योपसृत्याब्रवी-
 त्— मित्र, कुशलं ते । मृगेणोक्तम्—कस्त्वम् । स ब्रूते—
 शुद्धशुदिनामा जम्बुकोऽहम् । अत्रारण्ये बन्धुहीनो मृतव-
 त्निवसामि । इदानीं त्वां मित्रमासाद्य पुनः सबन्धुर्जीवलीकं
 प्रविष्टोऽस्मि । अधुना तवानुचरेण मया सर्वथा भवितव्यम् ।
 मृगेणोक्तम्—एवमस्तु । ततः पश्चादसंगते सवितारि मग-
 धति मरीचिमालिनि तौ मृगस्य वासमूढि गतौ । तत्र चम्प-
 कण्डशाखायां शुद्धशुदिनामा काको मृगस्य चिरमित्रं निवसति ।

ती दृष्ट्वा काकोऽवदत्—सखे चित्राह, कोऽयं
 भृगो वृते—जम्बुकोऽयम् अस्मत्सख्यमिच्छन्नागतः । तस्मिन्
 त्वा काको वृते—मित्र, अकस्मादागन्तुना सह मैत्री न भवति ।
 तथा चोक्तम्—

अज्ञातकुलशीलस्य वासो देवो न कस्यचित् ।
 मार्जारस्य हि दोषेण हतो भृगो भरद्वाज ॥ १६ ॥

तावाहृतः—कथमेतत् । काकः कथयति—

कथा तृतीया ।

अस्ति मागीरथीतीरे गृध्रकूटनाग्नि पर्वते महान्तर्कडीवृक्षः ।
 तस्य कोटरे देवदुर्विपाकाद्भ्रूलितमखण्डयनो अरुद्रवनाम्न गृध्रः 10
 भ्रतिवसति । अथ कृपया तन्जीवनया तद्भ्रूलवास्तिनः पक्षिणः
 स्वाहारात्किञ्चिद्भ्रूल्य ददति । तेनासी जीवति । शावकानां
 रक्षणं करोति । अथ कदाविद्देर्धकगनामा मार्जारः पक्षिशान्त-
 कान्मक्षितुं तत्रागतः । ततस्तमायान्तं दृष्ट्वा पक्षिशवकैर्मयार्तः
 कोलाहलः कृतः । तच्छ्रुत्वा अरुद्रवेनोक्तम्—कोऽयमायाति । 15
 दीर्घकर्णो गृध्रमवलोक्य समयमाह—हा, हतोऽस्मि

तावद्भयस्य भेतव्यं यावद्भयमनागतम् ।

आगतं तु भयं वीक्ष्य नरः कुर्याद्यथोचितम् ॥ १७ ॥

अधुनास्मिन् संनिधाने पलायितुमक्षमः । तवया भवितुर्व्यं 20
 तद्भवतु तावद्विश्वाप्तमुत्पादास्य समीपमुपगच्छामि । इत्थालो-
 च्योपसृत्याब्रवीत्—आर्य, स्वामिभक्त्ये । गृध्रोऽयं—
 स्वम् । सोऽवदत्—मार्जारोऽहम् । भृगो वृते—रुद्रवत्तर ।
 नोचेद्भ्रूल्योऽसि मया । मार्जारोऽवदत्—भृगो तावदस्मद्
 चनम् । ततो यदाहं वक्ष्यस्तादा ह्यन्तः । मित्र । 25

जातिवात्रेण किं कथिद्वचने कथ्यते कथितम् ।



व्यवहारं परिज्ञातव्यं पुण्योऽथवा गवेत् ॥ ५८ ॥

गृध्रो ब्रूते—ब्रूहि, किमर्थं मागतोऽसि । सोऽब्रूत्—अहमत्र गङ्गातीरे नित्यस्नायी ब्रह्मचारी चान्द्रायणव्रतमाचरंस्तिष्ठामि । यूयं धर्मज्ञानरता विश्वासभूमय इति पक्षिणः सर्वे सर्वदा ममाग्रे प्रस्तुवन्ति । अतो मयङ्गो विद्यावयोवृद्धेभ्यो धर्मं श्रोतुमहमप्रागतः । मयन्तश्चैतादृशा धर्मज्ञा यन्मामतिथिं हन्तुमुद्यताः । गृहस्यधर्मश्चैवः ।

अरावप्युचितं कार्यमातिथ्यं गृहमागते ।

छेत्तुः पार्श्वगतां छायां नोपसंहरते ब्रुमः ॥ ५९ ॥

10 यदि वा घनं नास्ति तदा प्रीतिवचसाप्यतिथिः पूज्य एव । यतः ।

तृणानि भूमिदकं वाक्चतुर्था च सूचता ।

एतान्वपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥ ६० ॥

अपरं च ।

15 निर्गुणेष्वपि सस्त्रेषु दयां कुर्वन्ति साधवः ।

न हि संहरते ज्योस्त्नां चन्द्रश्चाण्डालवेदमनः ॥ ६१ ॥

अन्यथा ।

नुद्विजातीनां वर्णानां ब्राह्मणो गुरुः ।

पतिरेको गुरुः स्त्रीणां सर्वत्राभ्यागतो गुरुः ॥ ६२ ॥

20 अतिथिर्यस्य ममाशो गृहात्प्रतिनिवर्तते ।

स तस्मै दुष्कृतं दत्त्वा पुण्यमादाय गच्छति ॥ ६३ ॥

अन्यथा ।

उत्तमस्यापि वर्णस्य नीचोऽपि गृहमागतः ।

पूजनीयो यथायोग्यं सर्वदेवमयोऽतिथिः ॥ ६४ ॥

25 गृध्रोऽब्रूत्—मार्जारो हि मांसरुचिः । पक्षिशाककाश्चात्र निवसन्ति । तेनाहमेवं ब्रवीमि । तच्छ्रुत्वा मार्जारो भूमिं

स्पृष्टा कर्णः स्पृशति । द्यूते च—मया पूर्ववाक्यं श्रुत्वा भीतशो
 नेन कुक्कुरं ब्रतं चान्द्रायणमभवत्सितम् । परस्परं मित्रवाक्यं
 नामपि धर्मशास्त्राणाम् अहिंसा परमो धर्मः इत्यत्रैकमस्यम् । यत्र
 सर्वहिंसानिवृत्ता ये नराः सर्वसहाय ये ।
 सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिनः ॥ २५ ॥

अन्यथा ।

एक एव सुहृद्भूमौ निवनेऽप्यनुवादि च ।
 शरीरेण समं नाशं सर्वमन्यसु वञ्चति ॥ २६ ॥
 योऽपि यस्य यदा मांसमुभयोः पश्यत्यन्तरम् । 10
 एकस्य क्षणिका प्रीतिरन्यः प्राणैर्विमुच्यते ॥ २७ ॥

अपि च

मर्तव्यमिति यदुःखं पुरुषस्योपजायते ।
 शक्यते नानुमानेन परेण पस्विभित्तुम् ॥ २८ ॥

शृणु पुनः ।

15

स्वच्छन्दनजातेन शाकेनापि प्रपूर्यते ।
 अस्य दग्धोदरस्यार्थे कः कुर्यात्पातकं महत् ॥ २९ ॥

एवं विश्वास्य स मार्जारस्तदुकोटरे स्थितः ।

ततो दिनेषु गच्छत्सु पक्षिशावकानाकन्व्य कोटरमासीत् । अत्र
 स्वादवि । येषामपत्यानि स्वादितानि तैः शोकात्तद्विषयविरहित- 20
 तो निज्ञासा समारब्धा । तत्परिणामं यावत्तः कोटरमासीत्
 त्य बादिः पलायितः । पश्चात्पक्षिमिरितस्ततो निरुपपदिस्त
 तदुकोटरे शावकास्थीनि प्राप्तानि । अत्र ३-
 पुः—अनेनैव मरुद्भवेनास्माकं शावकाः स्वादिताः । इति सर्वैः
 पक्षिभिर्निश्चिन्नं दृष्टो व्यापारिहः । अतोऽहं हवीने— 25
 ज्ञातकुलशीलस्य—इत्यादि ॥ इत्युक्तं च अत्रुः पक्षिणा-
 ह—मृगस्य प्रथमदर्शनेनेन मृगमन्त्रज्ञा

त्कथं भवता सहैतस्य स्नेहानुशक्तिरुत्तरीपरं वर्धते ।
 (यत्र विद्वज्जनो नास्ति साध्यस्तत्रान्यथैव ।
 तिररतपादपे देशे परेष्वपि हुमास्ते ॥ ७० ॥)

अन्यच्च ।

अयं जिनः परो वेदो गणना लघुचेतसाय ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥ ७१ ॥

यथार्थं मृगो मम बन्धुस्तथा ममानसि । मृगोऽवशीत्—
 किमनेनोत्तरेण । सर्वैरेकत्र विश्रम्भाच्छापैः सुखिमिः स्थीयता-
 म् । यतः ।

10 (न कश्चित्कस्यचिन्मित्रं न कश्चित्कस्यचिद्रिपुः ।

व्यवहारेण मित्राणि जायन्ते रिपवस्तथा ॥ ७२ ॥)

काकेनोकम्—'एवमस्तु ।' अथ प्रातः सर्वे यथाभिमतदेश-
 गताः । एकदा निभृतं शृगालो ब्रूते—सखे, अस्मिन्बनैकदेशे
 सस्यपूर्णक्षत्रमस्ति । तदहं त्वां नीत्वा दर्शयामि । तथा कृते सति

15 मृगः प्रत्यहं तत्र गत्वा सस्यं खादति । अथ श्लेषपतिना
 तद्दृष्ट्वा पाशो योजितः । अनन्तरं पुनरागतो मृगः पाशैर्बद्धो-
 ऽनिन्वयेत्—कोमामितः कालपाशादिव व्याधपाशाभ्रातुं मि-
 त्रादन्यः समर्थः । तत्रान्तरे जम्बुकस्तत्रागत्योपरिस्थितो चि-
 त्तयत्—कस्मिन् तावदस्माकं कपटप्रबन्धेन मनोरथासिद्धिः ।

20 एतस्योक्तव्यमानस्य मांसासृग्निदान्यस्थीनि मयावश्यं प्राप्त-
 व्यानि । तानि बाहुष्येन भोजनानि भक्षिष्यन्ति मृगस्तं द-
 ष्ट्वा मिनो ब्रूते—सखे शृगाल इति तावन्मम बन्धनम् ।
 सत्वरं प्रायस्व माम् । यतः—

आवत्सु मित्रं जानीयाद्युद्धे शूरमृगो शुचिम् ।

25 मार्शं शीणेषु विसृप्य न्यसनेषु च बाणवाम् ॥ ७३ ॥

अर्थः च ।

(उस्तरे ष्वसने वैव दुर्वित्तो राष्ट्रविद्यते ।

राजद्वारे श्मशाने च यस्तिष्ठति स यन्कृत्यते ॥ ७४ ॥

जम्बुको मुहुर्मुहुः पाशं विलोक्याचितवत् - दृष्टवान् -

यं बन्धः । धृते च सत्वे, स्नायुनिर्मिता एते पाशाः ।

मट्टारकवारे कथमेतान्दन्तैः स्पृशामि । मित्र, यदि पितृ न

न्यथा मन्यसे तदा प्रभाते यस्त्वया वक्तव्यं तत्कर्तव्यम् ।

इत्युक्त्वा तत्समीप आत्मानमाच्छाद्य स्थितः ॥ ७५ ॥ अनन्तरं स

काकः प्रदोषकाले मृगमनागतमबलोक्येतत्सदोऽस्मिन्म्यं वृक्ष-

विधं दृष्ट्वा च-सत्वे, किमेतत् । मृगेणोक्तम्-ममवीक्षितमुह-

द्वान्यस्य फलमेतत् । तथा चोक्तम्—

10

सुहृदां हितकामानां यः शृणोति न भावितम् ।

विफर्सानिहिता तस्य स नरः बाधुनन्दनम् ॥ ७६ ॥

काको धृते-स वक्षकः कास्ते । मृगेणोक्तम्-म-

न्मांसार्थी तिष्ठत्यथैव । काको धृते-उक्तमेव मया

पूर्वम् ।

११

अपराधो न मेऽस्तीति नैतद्विश्वासकारणम् ।

विद्यते हि वृशंसैम्यो भयं गुणवतामपि ॥ ७६ ॥

दीपनिर्वाणगन्धं च सुहृदाक्यमरुन्धतीम् ।

न जिघ्रन्ति न क्षुण्वन्ति न पश्यन्ति गतायुषः ॥ ७७ ॥

परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।

१०

वर्जयेत्तादृशं मित्रं त्रिपकुन्धं पयोमुखम् ॥ ७८ ॥

यतः काको दीर्घं निःश्वस्य अरे वक्षकं किं त्वं भव-

कर्मणा कृतम् । यतः ।

संल. मित्र.

मिथ्योपवारेण वशीकृतानाम् ।

११

आशावतां अर्द्धवतां च लोके

किमर्थिनं वक्ष्यिष्यमस्ति ॥ ७९ ॥

अन्यथा—

उपकारिणि विश्रब्धे शुद्धमती यः समाचरति पापम् ।

त जनमसत्यसर्वं भगवति वसुधे कथं वहति ॥ ८० ॥

कुर्मनेन समं सकथं प्रीतिं चापि न कारयेत् ।

उष्णो वहति चाङ्गारः शीतः कृष्णायते करम् ॥ ८१ ॥

अथवा स्थितिरियं दुर्जनानाम् ।

प्राक्पादयोः पतति सादृति पृष्ठमांसं

कर्णे कर्ल किमपि रोति शनीर्विचित्रम् ।

छिन्नं निरूप्य सहसा प्रविशस्यशङ्कः

सर्वं खलस्य चरितं मशकः करोति ॥ ८२ ॥

(दुर्जनः भ्रियवादी च नैतद्विश्वसकारणम् ।

मधु तिष्ठति निद्राग्रे इदि हाल्लाहलं विपद् ॥ ८३ ॥)

अथ प्रधाते क्षेत्रपतिर्लगुडहस्तस्तं प्रवेशमागच्छन्काकेनाव-

लीकितः । तमालोक्य काकेनोक्तम्—सखे मृग, त्वमात्मानं

मृतवन्संदर्श्य वातेनोदरं पूरयित्वा पादास्तब्धीकृत्य तिष्ठ । ततो

थदाहं शब्दं करोमि तदा त्वमुत्थाय सत्वरं पलायिष्यसि ।

मृगस्तथैव काकवचनेन स्थितः । ततः क्षेत्रपतिना हर्षोत्फुल्लोचनेन

तथाविधो मृग आलोकितः । आः, स्ववं मृतोऽसि इत्युक्त्वा

मृगं बन्धनान्मोचयित्वा पादान्ग्रहीतुं सपत्नो बभूव । ततः

काकशब्दं श्रुत्वा मृगः सत्वरमुत्थाय पलायितः । तमुद्दिश्य

तेन क्षेत्रपतिना तिष्ठेन लगुडेन युगलो इतः । तथा

भोक्तम्—

निर्भरवैस्त्रिभिर्वाप्तिस्त्रिभिः पत्नीस्त्रिभिर्दिनेः ।

अत्युत्कटेः पापपुण्यैरिहैव फलप्रभृति ॥ ८४ ॥

अतोऽहं ब्रवीमि- 'भस्मभस्मकयोः प्रीतिः- इत्यादि ॥

काकः पुनराह-

भक्षितेनावि भवता नादारी मम पुष्कलः ।

त्वाये जीवति जीवामि चिरमीव इवागच ॥ ८३ ॥

अन्यच्च ।

तिरश्रामपि विश्वामो दृष्टः पुण्यैककर्मणाम् ।

सतां हि साधुशीलानास्त्वभवो न निवर्तते ॥ ८४ ॥

किं च ।

साधोः प्रकोपितभ्याःपि मन्त्रे नाप्यशते निजिवाप् ।

न हि तापयितुं शक्यं स्मराम्भस्तृणोष्णमा ॥ ८५ ॥ 10

हिरण्यको ब्रूते- 'वपलस्त्वम् । अपलेन सह तैश्च सर्कथा

न कर्तव्यः । तथा चोक्तम्-

मार्जारो महिषो मेघः काकः काफ्लस्तथा ।

विश्वासात्प्रमथन्त्येते विश्वासस्तत्र बोधिनः ॥ ८६ ॥

किं चान्यत् । शत्रुघ्नो भवानस्माकम् । उक्तं चैतत्- 15

शत्रुणा न हि संदृश्यात्पुच्छिष्टेनापि बंधिना ।

सुतमपि पानीथं शुभयत्नेव पावकम् ॥ ८७ ॥

(दुर्जनः परिहर्तव्यो विद्यायाल्लुप्तोऽपि सन् ।

मणिना भूषितः सर्पः किमस्ती न मवन्करः ॥ ९० ॥)

अन्यच्च ।

यदशक्यं न तच्छक्यं यच्छक्यं शक्यमेव तद् ।

नोदके शकटे याति न च नोर्गच्छति त्यजे ॥ ९१ ॥

अरं च ।

(महताप्यर्थसारेण यो विश्वविति शत्रुषु ।

भार्यासु च विरक्तानु तदन्तं तस्य जीवनम् ॥ ९२ ॥ 20

लघुपतनको मृते- श्रुतं मया सर्वम् । तथापि मम चैतावा-

स्वस्वस्वस्वया सह सीहृद्यमयम् कर्णा यमिति । नो चेदना-
हारेणत्वानं व्यापादगिष्वा किं तथा हि ।

दृष्टवत्सुखभेद्यो दुःसंवातश्च दुर्जनी भवति ।

पुनस्तु कनकघटोद्भूयैवायु संवेद्यः ॥ ९३ ॥

किं च ।

द्रवत्वात्सर्वलोहानां सिमितान्मृगशीलाम् ।

पयोच्छोभाच्च मूर्च्छाणां संगतं दर्शनात्तत्तम् ॥ ९४ ॥

किं च ।

(नारिकेलसमाकारा इहयन्ते हि सुहृज्जनाः ।

10 अन्ये बदरिकाकारा बहिरेव मनोहराः ॥ ९५ ॥

स्नेहच्छेदेऽपि साधूनां गुणा जायन्ति विक्रियाम् ।

मद्भेऽपि हि मृणालानामनुवशात्ति तन्तवः ॥ ९६ ॥

अन्यच्च ।

शुश्रित्वं त्यागिता शीथं सामान्यं सुखदुःखयोः ।

15 दाशिष्यं चानुरक्तिश्च सत्यता च सुहृद्गुणाः ॥ ९७ ॥

एतेर्गुणैरुपेतो भवदन्वो मया कः सुहृत्प्राप्तव्यः । इत्यादि
तद्वचनमाकर्ण्य हिरण्यको बहिनिःसत्याह—आप्यायितोऽहं
भवतामनेन वचनामृतेन । तथा चोक्तम्—

वर्जितं न तथा सुशीतलजलैः स्नानं न मुक्तावली

न श्रीगण्डविलेपनं सुखयति न्यङ्गमप्यर्पितम् ।

प्रात्या मज्जनमावर्ति न भवति प्रायो तथा चेतसः

पद्युतया च परस्वर्तनं सुकृतिनामाकृष्टिमन्त्रोपमम् ॥ ९८ ॥

अन्यच्च ।

रहस्यपेदा यथा च नैष्टुथं बलविधत्ता ।

16 क्रोधो निःसत्यात् दूतभेतन्मित्रस्य दूषणम् ॥ ९९ ॥

अनिर्णयवचनक्रमेण तदेकदूषणमपि स्वस्मिन् लक्ष्यते । यतः ।

पदुत्थं सत्यवादिष्वं कथायोमेन कुप्यते ।

अस्तद्वत्त्वमन्नापत्वं प्रत्यसेन्नपत्त्यते ॥ १०० ॥

अपरं च ।

अन्वयैव हि त्रीणां महेत्त्वच्छाम्नात्मना ।

प्रवर्ततेऽन्यथा वाणी शाठ्योपहतचेतसः ॥ १ ॥

(मनस्वन्व्यवस्यन्व्यक्तकार्येन्व्यवहारत्वात् ॥

मनस्येकं त्वस्येकं कर्मण्येकं महात्मनाप) ॥ १ ॥

तद्वदतु भवतोऽभिमतमेव । इत्युक्त्वा हिरण्यको वैश्वदेवः

द्विवाय भोजनविशेषैर्गणैस्ततोश्च विपरं मण्डितः । वायसो-
ऽपि स्वस्थानं गतः । ततः प्रभृति- तथोरभ्योन्वाहामवासेन 10
कुशलप्रश्नैर्विश्रम्भालापैश्च कालोऽपि वर्तते ।

एकदा लघुपतनको हिरण्यकमाह—बले कष्टतरकस्या-
हारमिदं स्थानं परित्यज्य स्वानाम्बरं गन्तुमिच्छामि । हि-
रण्यको हूते—मिष क गन्तव्यम् । तथा चोक्तम्—

बल्लोकेन पादेन तिष्ठत्येकेन बुद्धिमान् । 15

ना समीक्ष्य परं स्थानं पूरेमावतनं त्यजेत् ॥ २ ॥

वायसो ब्रू—अस्ति सुनिकृपितस्त्वानम् । हिरण्यको-
ऽब्रूत् किं तत् । वायसो ब्रूते—अस्ति दण्डकारणे कर्तव्यं-
राभिवानं सरः । तत्र विरकालोपार्मितः मिषमुत्तमो मन्वरा-
मिधानः कच्छपो धार्मिकः प्रतिवसति । कतः । 20

परोपदेशे वाच्छिद्यं सर्वेषां सुकरं इवाम् ।

धर्मे स्वीयमनुष्ठानं कस्यचित् महात्मनः ॥ ३ ॥

स च भोजनविशेषैर्मां संवर्तयिष्यति । हिरण्यकविश्वदेव-
तत्किमप्रावस्थाय यथा कर्तव्यम् । यतः ।

यस्मिन्देहो न संयानो न इति ॥ ३ ॥

न क विद्यागमः कश्चिद् देशं परिवर्जयेत् ॥ १ ॥

अपरं च ।

लोकयात्रा मयं कृत्वा दक्षिण्यं त्यागशालता ।

पञ्च यत्र न विद्यन्ते न कुर्यात्तत्र संस्थितिम् ॥ ६ ॥

तत्र मित्रं न वदतव्यं यत्र नास्ति चतुष्टयम् ।

शण्डाता च वैश्वश्रीः सजला नदी ॥ ७ ॥

ततो मामपि तत्र मेघ । अथ वायसस्तत्र तेन मित्रेण सह

विश्वित्रकयाकापैः सुलेन कश्यपस्य सरसः चण्डीरे ययो । ततो म-

न्यतो दूरदक्षलोक्य क्वधुरतनकस्य यकोचितमातिद्वयं विधाय

10 मुखिकस्यातिविस्तृक्करे चकार । यतः ।

बाहो वा यदि वा कूर्को युवा वा गृहमागतः ।

तस्य पूजा विधातव्या सर्वत्राप्राप्तो गुहः ॥ ८ ॥

गुह्यरभिर्द्विजातीनां वर्णानां ध्राह्मणो गुहः ।

पतिरेको गुहः स्त्रीणां सर्वस्याभ्यागतो गुहः ॥ ९ ॥

15 वायसोऽवदत्—कश्यपे मन्त्रेण कश्चित्कर्मणाम्स्मै विधेहि

यतोऽयं पुण्यकर्मणः पुण्यैः कारुण्यकमाकरो हिरण्यकनामा

मुखिकस्यः । एतस्य गुह्यरुतिं विद्वांसहस्यद्वयेतापि सर्पराजो

न कदाचित्कर्मयितुं समर्थः स्यात् । इत्युक्तं विप्रमोषोपा-

ख्यानं वर्णितकम् । मन्थरः सादरं हिरण्यकं संपूज्याह—म-

20 इ आत्मनो निर्जननकासमात्रकारणमाख्यातुमर्हसि । हिरण्य-

कोऽवदत्—कथयामि । श्रूयताम् ।

कथा १८ ।

अस्ति चम्पकाभिधानायां कर्मा परिश्रमकावसथः । त-

त्र चूडाकर्णो नाम परिव्राट् मतिवर्धकः । स च विजयवशि-

३५ धिदास्यहितं भिक्षापात्रं । नामनिर्देशोऽयं चम्पकाभिधाने ।

१-१ सर्वस्याभ्या० । २ कर्मवर्धकः ।

अहं च तद्वत्पुत्रस्य प्रत्यहं पतयामि । अकर्मणोः कर्म विपश्चि-
 द्दीर्घकर्णो नाम परित्राजकः समायातः । तेन च ह कर्णानुसृत्य
 तो मम त्रासार्ये जर्जरवंशस्यगृहेन चूडाकर्णो मूलिककर्णस्य । विप-
 कर्ण उवाच सखे कियदिति मम कथाविरकोऽप्युवाच । अथ
 चूडाकर्णेनोक्तम्-मिमं नाहं विरक्तः । किन्तु प्रकृत्यै मूलिको
 ममापकागो सदापाचर्यं मिहासमुत्कृत्य भक्षयति । ई प्राकर्मो
 नागदन्तकं विलोक्याह-कथं मूलिकः
 मुत्पन्नति । तद्वच केनापि कारणेन भवितव्यम् । तथा चोच्यते ।

अकस्माद्युवती वृद्धं केशेण्डाकृत्यं पुष्पति ।

पतिं निदयमालिङ्ग्य हेतुरथ भविष्यति ॥ ३३७ ॥ 10

चूडाकर्णः पृच्छति—कथमेतत् । वीणाकर्णः कथयति—
 कथा ५ ।

अस्ति गौडीये कौशाम्बी नाम नगरी । तस्यां चन्द्रमहाक-
 नामावणिम्बहाधवो निवसति । तेन पत्निने ययसि बर्तमानेन
 कर्माधिष्ठितचेतसा चन्द्रपर्वाक्षीलावती नाम पत्नियुक्ती मनीषी- 15
 सा । सा च अकरकेतोर्विजयवैजयन्तीषु वीणकती वसुध सप्त
 वृद्धपतिस्तस्याः संतोषय नामवद् । यतः ।

शशिनीव हिमानानां कर्मोर्णां स्वापिब ।

मनो न रमते स्त्रीणां मर्त्योर्णोन्मिद्वेषती ॥ ३३८ ॥

अन्यथा ।

पलितेषु हि दृष्टेषु पुंसः का साम

मेषुपमिष मन्थन्ते यदन्यमनसः

स च दृष्टपतिस्तस्यापतीवानुरागवाद् । यतः ।

यज्ञाशा जीविताराध्या च पुत्रा नामयथा इत्या

पृष्टस्य तदमी मर्त्यो मन्थन्ते इति शरीरानी ॥ ३३९ ॥

नौपमोक्तं नमस्कृत्यं यज्ञोक्तिः विज्ञानार्थेति

अथ निर्देशः श्वेव निश्चयः भेदि केवलम् ॥ ११४ ॥
अथ सा जीलावती यौवनवर्धयति कान्तकुलमर्वादा केनापि
वणिकपुत्रेण सहानुरागावती कम्प ॥ यतः ।

स्नातन्वर्षे पितृमन्दिरं निवसति र्वाश्रोत्सवे संगति-

४ गौडी पूषसविवाकनिकनो वासो विदेशे तथा ।

संघर्षः सह पुष्पलीभिरसङ्गुहेर्निजायाः क्षतिः

पत्सुर्षार्थिकभीषितं सुधसमं नाशस्य हेतुः स्त्रियाः ॥ ११५ ॥

अपरं च ।

पानं दुर्नेनसंसर्गः पत्या च विरहोऽद्वनम् ।

१० स्वप्रबान्धपुहे वासो नारीणां वृषणानि षट् ॥ ११६ ॥

सुकुपं पुष्वं दृष्ट्वा भ्रातरं यदि वा सुतम् ।

योनिः क्षियति नारीणामभयामभिवाम्भसा ॥ ११७ ॥

किं च ।

स्मान्न नास्ति क्षणं नास्ति नास्ति प्रार्थयिता नरः ।

१५ क्षेम नरद नारीणां सतीत्वमुपजायते ॥ ११८ ॥

त्रियो हि चपला तिस्र्य देवानामपि विश्रुतम् ।

ज्ञायापि रक्षिता येषां ते नराः सुसुखाग्निनः ॥ ११९ ॥

न स्त्रीणामभियः कश्चिदभिवो वापि न विद्यते ।

गावस्तृणमिदारण्ये प्रार्थयन्ति नवं नवम् ॥ १२० ॥

२० अपरं च ।

घृतकृन्ममया नारी तसाङ्गरसवः पुमान् ।

तस्माद्दुतं च धर्ति च नैकं एव च वेदुषः ॥ १२१ ॥

(न लज्जा न विनोतनं न क्षालिष्य न मोक्ता ।

प्रार्थयामाव एवेकं सतीशे कारणं स्त्रियाः) ॥ १२२ ॥

शिता हस्तपि कीमते कर्तुं रसति वीरने ।

सुखमपि वापि न जी रसतु न्यमवेति ॥ १२३ ॥

अथ सा जीलावती यौवनवर्धयति कान्तकुलमर्वादा केनापि

कपुत्रेण सह विश्वनालादी मुखासीना समन्वितो भवति ।
 तिनवलोक्य सहस्रोऽथाय केशोऽप्याकृष्य गात्रमाकिञ्चन
 तवती । तेनावसरेण चारश्च पछायितः । उक्तं च ।

(उक्ष्मा वेद यच्छालं यच्च वेदं कृत्वाते ।

स्वभावेनैव तच्छालं स्त्रीपुङ्गवौ मुमत्तिदितम् ॥ १५ ॥

तदालिङ्गनमवलोक्य समीपवर्तिनी कुरुष्वपि सत्यम् ।
 कस्मादियमेवमुपगूढवती इति । तदुक्तम् ।
 भारं परिज्ञाय सा भीलावती गुप्तेन दण्डिता ।
 मि—अकस्माद्युवती वृद्धमित्वादि ।

केनापिकारणेनात्र भवितव्यम् । सर्वं विचिन्त्य परिज्ञायते ।
 नोक्तम्—कारणं चात्र धनवाहस्यैव भवितव्यम् ।

(धनवल्बलवालोके सर्वैः सर्वत्र सर्वदा ।

प्रभुत्वं धनमूर्तं हि राज्ञामप्युपजायते ॥ १६ ॥)

ततः स्वनिधमाशय तेन विवरं स्वनिधम् निरस्तयित्वा धन
 धनं वृहीतम् । ततः प्रभृति निजशक्तिहीनः सत्पौत्रात्पुत्रितः ।
 स्वाहारमप्युत्पादयितुमक्षमः सधार्तं मन्त्रं नन्दुसर्वं प्रकृतं
 नाश्लोकितः । ततस्तेनोक्तम्—

धनेन बलवालोके धनाद्भवति पण्डितः ।

पश्येनं मूषिकं पापं स्वजातिसवती

किं च ।

अर्थेन तु विहीनस्य पश्येत्स्वजातिसवती ।

क्रियाः सर्वा विज्ञायन्ति श्रीमते कृष्णाय नमः ।

अपरं च ।

यस्मात्प्राक्तम् मित्राणि यस्यान्वितानि सवती ।

यस्यार्थाः स पुत्राश्च यस्याः स पुत्राश्च ।

पृ. १—नास्ति स्वजातिसवती ।
 हि कश्चित् :

अन्यत्र ।

अपुत्रस्य गृहं शून्यं सन्निबरहितस्य च ।

मूर्खस्य च विशः शून्याः सर्वशून्या दरिद्रता ॥ २९ ॥

अपरं च ।

६ तानीन्दिद्याप्यविकलानि तदेव नाम

सा मुक्तिरप्रतिहता बधनं तदेव ।

अर्थोष्मणा विरहितः पुरुषः स एव

अन्यः क्षणेन भवतीति विविचमेतत् ॥ १३० ॥

एतत्सर्वमाकर्ष्य मया लोचितम्—मनाभावस्थानमयुक्तानि-

10 दासीम् । यच्चान्यस्मा एतद्दृष्टान्तकथनं तदप्यनुवितम् । यतः ।

अर्थनाशं मनस्त्रापं गृहे दुश्चरितानि च ।

बध्नन् चापमानं च मतिमाह्न मकारापेत् ॥ ११ ॥

आपि च ।

(आर्युर्विर्त्तं गृहच्छिद्रं मन्त्रं मथुनभेषजं ।

15 तपो दानापमानं च नव गोप्यानि यत्नतः ॥ १२ ॥)

तथा बोद्धम् ।

अत्यन्तविमुखे दैवे व्यर्थे यत्ने च कीरुषे ।

मनस्विनो दरिद्रस्य वनादन्यात्कुतः सुखम् ॥ १३ ॥

अन्यत्र ।

20 मनस्वी त्रियते कामं कर्षण्यं न तु गच्छति ।

अपि निर्वाणमाप्नोति नानलो याति शीतलान् ॥ १४ ॥

किं च ।

कुपमस्तत्रकस्येव द्वे वृत्ती तु मनस्विनः ।

सर्वेषां भूमिं वा तिष्ठेद्विशीर्येत वनेऽथवा ॥ १५ ॥

25 मन्त्रादि यावद्या जीवनं तदतीतं गृहितम् । यतः ।

वरं विना हीनेन प्राणैः संतर्पितो भिक्तः ।

नोपचारपरिभ्रष्टः कृपणः प्राक्सितो जना ॥ १२ ॥
दारिद्र्याद्भिन्नमेति दीपरिगतः सत्त्वात्परिभ्रष्टः

निःसत्त्वः परिभूयते परिभ्रष्टास्त्रिकेदनापद्यते ।
निर्विण्णः शुचमेति शोकनिहतो ब्रह्मवाः परित्यज्यते
निर्वृद्धिः क्षयमेत्यहो निवृत्ता सर्वापस्ततात्पुत्र ॥ १० ॥
किं ३ ।

वरं मौनं कार्यं न च वचनमुक्तं यद्वक्तं
वरं ह्येक्यं पुंसां न च परकलप्राधिगवनम् ।
वरं प्राणत्यागो न च पिशुनकान्तेष्वपि क्वचि-
वरं भिक्षाशिवं न च परधनास्वादिनसुखम् ॥ १६ ॥ १०
(वरं शून्या शाखा न च रात्रु वरो दुष्टपुत्रयो
वरं वेश्या पत्नी न पुनरविनीता कुलधरुः ।
वरं वासोऽरण्ये न पुनरविवेकाधिपपुरे
वरं प्राणत्यागो न पुनरधमाशुपुत्रधमः ॥ १९ ॥

अपि च ।

संवेद्य मानमखिलं ज्यो लोकं तमो जैव कावचम् ।
हरिहरकथेव कुरितं गुणशतमप्यर्चिता हरति ॥ ३० ॥
इति विमृश्य तत्किमहं परविण्णैनात्पार्श्वं पोषयामि ।
भोः । तदपि द्वितीयं मृत्युद्वारम् । यतः ।
पञ्चममाहि पाण्डित्यं कथं क्रीतं च वैयुनम् ।
भोजनं च पराधीनं विदुः पुंसां निवृत्तनाम् ॥ ३१ ॥

अन्यथा ।

रोगी धिरमवासी पराश्रयोनी भ्रातृसंज्ञायाः ।
वञ्जीवति तन्ममकं बन्धनं सोऽपि निवृत्तः ॥ ३२ ॥
इत्याश्लेष्यापि रोगीभ्यः पुत्रपुत्र्योर्वा भ्रातृ

शोकम् ।

लोभेन बुद्धिश्छलति लोभो जनयति तृषाम् ।

तृषातो दुःखमाप्नोति परत्रेह च मानवः ॥ ४३ ॥

तत्रोऽहं—मन्दं मन्दमुरसर्पस्तेन बीणाकर्णेन जनेस्वशस्रण्डे-
न ताडितश्चाविन्तयम्—

४ धनलुब्धो ह्यसंतुष्टोऽनियतात्मानितोन्निवः ।

सर्वे पशुपदस्तस्य यस्य तुष्टं न मानसम् ॥ ४४ ॥

तथा च ।

सर्वाः संपत्तयस्तस्य लैतुष्टं यस्य मानसम् ।

उपानद्रूपपादस्य ननु चर्मावृतेन भूः ॥ ४५ ॥

१० अपरं च ।

संतोषामृततृप्तानां बत्सुखं शान्तचेतसाम् ।

कुतस्तद्दनलुब्धानामितथेतच्च धारिताम् ॥ ४६ ॥

किं च ।

तेनार्थितं श्रुत्वा तेन तेन सर्वमनुष्ठिष्यम् ।

१५ येनाशाः पृच्छतः कृत्वा नैराशयमवलम्बितम् ॥ ४७ ॥

अपि च ।

असेवितेश्वरद्वारमदृष्टविरहव्यथम् ।

अनुकम्पीभवचनं धन्यं कस्यापि जीवनम् ॥ ४८ ॥

यतः ।

२० न योजनशतं दूरं बाध्यमानस्य तृष्ण्या ।

संतुष्टस्य करमाप्तेऽप्यर्थे भवति नादरः ॥ ४९ ॥

तदभावस्थोभितकार्यपरिच्छेदः श्रेयाम् ।

को धर्मोभूतदया किं सौख्यमरोगिता भवति जन्तोः ।

कः स्नेहः सजावः किं पाण्डित्यं परिच्छेदः ॥ १५० ॥

२५ तथा च ।

परिच्छेदो हि पाण्डित्यं यथापत्ता विपत्तयः ।

अपरिच्छेदकर्तृणां विपदः स्युः पदे पदे ॥ ११ ॥
स्यमेदेकं कुलस्वार्थे ग्रामस्वार्थे कुलं स्वमेव ।
ग्रामं भवपदस्वार्थे स्वार्थार्थे पृथिवीं स्वमेव ॥ १२ ॥

अपरं च ।

शानीवं वा निरायासं स्वाह्वयं वा भयोचरम् ।
विचार्ये सखु पश्यामि कम्बुलं यत्र निर्वृतिः ॥ १३ ॥
इत्यालोच्यार्हं निर्जनवत्प्रामतः । यतः ।

वरं वनं कथाप्रगमेन्द्रसेवितं
हुवालयं पककलाम्बुभोजनम् ।

तृणानि च व्यापारिभानवरुद्धं
न बन्धुमध्ये धनहीनजीवनम् ॥ १४ ॥

१०

ततोऽस्मत्पुण्योदयादनेन मित्रणाहं स्नेहानुपस्वानुपुंसिः ।
अधुना न पुण्यपरम्परया भवदाश्रयाः स्वर्ग एव नयाः प्राक्तः ।
यतः ।

संसारविषवृक्षस्य द्वे पद रसवत्कृते ।

१५

काव्याभूतरसास्वादः संगमः मुञ्जैः सह ॥ १५ ॥

अन्यत्र उवाच—

अर्थाः पादरत्नोपमा गिरिनदीविगीर्णं योवन्त
आपुर्ष्य जललोलचिन्बुचपलं केनीर्णं जीविकम् ।

घर्षं धी न करोति नेन्दितमतिः स्वर्गीर्णोदाहर्षं
पश्चात्तापयुतो जराभरिततः शोकादिभ्य बहूनि ॥ १६ ॥

२०

सुष्माभिरतिसन्धयः कृतः । तत्पार्यं दोषः । कृत् ॥
उपार्जितानां विद्यानां स्यात् एव हि रत्नम् ।
तदागोदरसंस्वानं परिवाह इत्युच्यते ॥ १७ ॥
अन्वयः ।

यदचोऽपः सिद्धी कितं विदुस्तान् मित्रपत्राः
कदचोऽपि कथं गच्छं चोऽपि मित्रपत्राः ॥ १८ ॥

अन्यथा ।

निमसीत्यं निरुन्धानो यो धनार्जनमिच्छति ।

परायमारवाहीव ह्येष्टस्यैवं हि भाजयम् ॥ ६९ ॥

अपरं च ।

5 दानोपमोगहीनेन धनेन वनिनो यदि ।

वनामः किं न तेनेव धनेन वनिनो क्यम् ॥ ६० ॥

अन्यथा ।

असंभोगेन सामान्यं कृष्णस्य धनं परैः ।

अत्येदमिति संबन्धो हानौ दुःखेव गम्यते ॥ ६१ ॥

10 दानं प्रियवाकसहितैः क्व नमगर्वं समान्वितं शौर्यम् ।

वित्तं त्यागनिवृत्तं दुर्लभोत्पन्नतृप्यं लोके ॥ ६२ ॥

उक्तं च ।

कर्तव्यः संशयो वित्त्य कर्तव्यो नतिमंशयः ।

पश्य संचयशीलोऽसौ धनुषां रुम्बुको हतः ॥ ६३ ॥

15 वावाऽशुः—कश्मेतत् । मन्परः कययति—

कथा ६ ॥

आसीत्कस्याणकटकवास्तव्यो वैरनोवाय व्याधः । स-

चैकदा मृगमन्त्रिभ्यमाणो विन्ध्यादूर्ध्वं गतवान् । तत्रस्तेन व्या-

पादितं मृगमदाय गच्छता घोराकृतिः शूकरो दृष्टः । तेन

20 व्याधेन मृगं भूमौ निपात्य शूकरः शोषादृतः । शूकरेणापि

घनघोरगर्जनं कृत्वा स व्याधो मुष्कदेशे हतःसंश्लिन्नद्रुम इव

भूमौ निपात्य । यतः

जलमग्निर्विशं शक्त्वा शुद्धचापिः पतनं गिरैः ।

निमित्तं किञ्चिदासद्य देही प्राणैर्विमुच्यते ॥ ६४ ॥

25 अथ तयोः वादास्फालनेन सर्पोऽपि मृतः । जधानन्तरं दीव-

राजो नाम जम्बुकः परिभ्रमन्नादाशर्षी ताम्बूतान्मृगजफपसर्प-
शूकरानपश्यत् । अचिन्त्ययत्—अन्ते अद्य महद्गोष्ठं मे स-
मुपस्थितम् । अथवा ।

अचिन्तितानि दुःस्तानि यथैवायाति देहिनाम् ।

सुज्ञान्यपि तथा मन्ये देवमभातिरिष्मते ॥ ६५ ॥

त इवतु । एषां मासैर्मासत्रयं मे सुलेभ ममिष्यति ।

मासमेकं नरो याति द्वौ मासौ मृगशूकरौ ।

आहिरेकं दिनं याति अद्य मन्थो धनुर्गणः ॥ ६६ ॥

ततः प्रथममुपुक्षायामिदं निःस्वादु कोदण्डलम् क्षायुबन्ध-
नं खादामि इत्युक्त्वा तथा कृते साति क्षिप्रं क्षायुबन्धनं उत्प- 10
तिनेन धनुषा हृदि निर्मितः स दीर्घरावः पञ्चत्वं गतः । अन्ते
ऽहं श्वीभिः—कतव्यः संचयो नित्यम् इत्यादि ॥ तथा च ।

यद्ददाति यदभाति तदेव धर्निनो धनम् ।

अन्ये मृतस्य क्रीडन्ति दारैरपि धनैरपि ॥ ६७ ॥

किं च ।

15

यद्ददासि विशिष्टेभ्यो यथाश्नासि दिने दिने ।

तत्ते वित्तमहं मन्ये शेषं कस्यापि रसासि ॥ ६८ ॥

यातु । किमिदानीमतिक्रान्तोपवर्णनेन । यतः ।

नाप्राप्यमपिवाञ्छन्ति नष्टं नैच्छन्ति शोषितुम् ।

आपस्वपि न मुह्यन्ति नराः पण्डितबुद्धयः ॥ ६९ ॥ 20

तत्तस्त्रे सर्वदा त्वया सोःसाहेन मवितव्यम् । यतः ।

शास्त्राप्यधीत्यापि भवन्ति मूर्खा

यस्तु क्रियावान्पुरुषः स विद्वान् ।

सृष्टिन्तितं चोपभूमातृसणां

न नाममात्रेण करिष्यस्योगम् ॥ ७० ॥

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अन्यत्र ।

अथ मन्त्रोऽथ वसायमीरोः

करति विज्ञानविधिर्गुणं हि ।

अन्धस्य किं हस्ततलरिपतोऽपि

प्रकाशयन्धर्बभिह मदीपः ॥ ७१ ॥

७ त्वं सखे, दशाक्षिपेण शान्तिः करणीया । तदप्य-

तिकष्टं त्वया न मन्तव्यम् । यतः ।

राजा कुलवधूर्विप्र मन्त्रिणश्च पयोधराः ।

स्थानभ्रष्टा न शोभन्ते दन्ताः केशा मञ्जा नराः ॥ ७२ ॥

इति विज्ञाय मतिमान्स्वस्थानं न परित्यजेत् । कापुरुषवचन-
१० नेतत् । यतः ।

स्थानमुत्सृज्य गच्छन्ति सिंहाः सपुरुषा गजाः ।

तस्मैव निधनं याति काकाः कापुरुषा मृगाः ॥ ७३ ॥

तथा शौकम् ।

को वीरस्य मनस्विनः स्वविषयः को वा विदेशस्तथा

१५ यं देहं श्रयते तमेव कुहते बाहुमतापार्जितम् ।

यद्दृष्टान्स्वलाङ्गुलप्रहरणः सिंहो वनं गाहते

तस्मिन्नेव हतस्त्रिपन्द्रहाधिरैलृष्णां छिनत्त्यात्मनः ॥ ७४ ॥

अपरं च ।

निपानभिव मण्डूकाः सरः पूर्णमियाण्डजाः ।

२० सांशो नरमायाति विवशाः सर्वसंपदः ॥ ७५ ॥

अथ च ।

सुखभाषितं सेव्यं दुःखभाषितं तथा ।

चक्रवर्तिवर्तते दुःखानि च सुखानि च ॥ ७६ ॥

अन्यथा ।

२५

उत्साहसंपन्नमदीर्घसूत्रं

क्रियाविधिं व्यसनैकसक्तम् ।

शुं कृतं ह्यर्थादं च

रुग्मीः स्वयं याति निवासहेतुः ॥ १० ॥

विशेषतश्च ।

विनाप्यथैवैतं अवाति बहुमानोऽस्ति नरः

स पातुः कालोऽप्ययः परिभक्तः याति कृपणः ।

5

स्वभावाद्गुणैः मृग्यममुदयावाप्तिविश्या

युतिं मेहीं किं च्वा धृक्कमालोऽपि कर्मते ॥ १८ ॥

वनवानिति हि मद्गे न किं मनविभक्तो विधादमुपयामि ।

करनिहतकन्दुकामाः पालोत्पाता मनुःश्याम् ॥ १९ ॥

अपरं च ।

10

अत्रच्छाया खलुभीतिर्नैवमस्थानि योऽपिः ।

किञ्चित्कालोपभोग्यानि यौवनानि वनानि च ॥ १८० ॥

दृश्यर्थं नातिनेष्टेत सा हि भावैव निर्मेता ।

मर्णादुपनिते जन्तौ मातुः प्रसूतः स्तनौ ॥ ८१ ॥

अपि च सखे,

15

येन शुद्धीकृता हंसः शूकाश्च हरितीकृताः ।

मयूराश्चिञ्चिता येन स ते वृत्ते विधास्यति ॥ ८२ ॥

अपरं च सतां रहस्यं शृणु मित्र ।

जनयन्त्यनेने दुःखं नाप्यगन्ति विपनिः ।

सोऽहयन्ति च संपत्तौ कथमर्थाः सुखावहाः ॥ ८३ ॥

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अपरं च :

वर्माथै यस्य वित्तेहा वर तस्य निरीहता ।

मन्थालनाद्वि पङ्कस्य दूरादस्पर्शेन वरम् ॥ ८४ ॥

यतः ।

यथा ह्याभिपमाकाशे पक्षिभिः श्वापदैर्भुषि ।

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महर्षेत् मल्लिलं नकैस्तथा-सर्पैश्च वित्तमम् ॥ ८५ ॥

राजतः सडिलदमेश्वीराः सञ्जनासपि

व्यसनेन ता नित्यं मूर्खोः प्राणभृतामिव ॥ ८६ ॥

१५. वि०

जन्मानि कृतवन्तुने किं तु दुःखमनः सन् ।

दन्वासंपदाती नानि यत्सेवका न निर्वृते ॥ ८७ ॥

१६. अन्यच्च भ्रातः शृणु ।

धने तावद्दुमुत्तमं लब्धं कृष्णेण रक्षणे ।

लब्धवतःसौ तथा मृत्युस्तस्मादेतन्न चिन्तयेत् ॥ ८८ ॥

मृष्णां चेह परित्याग्य को बरिद्रः क ईश्वरः ।

तस्याश्चेत्प्रभरो दसो दास्यं च शिरसि स्थितम् ॥ ८९ ॥

१७. अपरं च ।

यद्यदेव हि वाञ्छन्त ततो वाञ्छका प्रवर्जते ।

प्रात एवार्थतः सोऽर्थो यतो वाञ्छका निवर्जते ॥ ९० ॥

किं बहुना मम पक्षपातेन । सर्वत्र सहात्र कालो नीयताम् ।

यतः ।

आमरणान्ताः प्रणयः कोपास्तदाणभङ्गुराः ।

परित्यागाश्च निःसङ्गा भवन्ति हि महात्मनाम् ॥ ९१ ॥

इति श्रुत्वा लघुरातनको ब्रूते—वन्योऽसि मन्धर, सर्वथा

श्लाघ्यगोऽसि । यतः ।

सन्त एव सतां निष्मापदुद्धरणक्षमाः ।

गजानां पङ्कमग्नानां गजा एव भुरवराः ॥ ९२ ॥

श्लाघ्यः स एको भुवि मानवानां

स उत्तमः सत्पुरुषः स धन्यः ।

यस्मादिनो वा शरणागता वा

नाशाविभङ्गादिमुक्ताः प्रयान्ति ॥ ९३ ॥

३७ तदेव न स्वेच्छाहागविहारः कुर्वीणाः संतुष्टाः सुखं निवसन्ति

अथ कदाचिन्नवाङ्मनामा मूढः केनापि चासितस्तथा मस्य

पा०—१ वाञ्छन्ति ततो वाञ्छानुवर्तते ।

मिथिलः । ततः पश्चादायान्तं मृगमवलोक्य मयं संवित् म-
न्यरो जलं प्राविष्टः । मृगिकश्च विवरं ततः । काकोऽप्युड्रीय
वृक्षमाकूट । ततो लघुपतनकेन सन्दूरं निरूप्य मयसेतुर्न को-
ऽप्यायातीत्यालोचितम् । पश्चात्तद्वचनादागत्य पुनः सर्वे मि-
लित्वा तत्रैवोपविष्टाः । मन्थरेणोक्तम्— मद्गम् । मृग, स्वाग- 6
तम् ! स्वच्छबोदकाद्याहारोऽनुभूयताम् । अत्रापस्थानेन व-
नमिदं सनाथीक्रियताम् । चित्राङ्गो मूने—सुखकत्रासितो-
ऽहं भवतां शरणमागतः । मवादिः सह सकृदमिच्छामि ।
हिरण्यकोऽवदत्—विषयं प्रावदस्माभिः सह भवताऽयन्ने-
मिलितम् । यतः ।

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औरसं कृतसंबन्धं तथा वंशकमागतम् ।

रक्षितं व्यसनेभ्यश्च भिन्नं शयं वतुर्विषम् ॥ १४ ॥

तदत्र भवता स्ववृहनिर्विशेषे स्वीयताम् । तच्छ्रुत्वा
ज्ञानन्दो मूला स्वच्छाहारं कृत्वा पानीयं पीत्वा जलासक्त
च्छायायामुपविष्टः । अथ मन्थरेणोक्तम्—सखे मृग, इत- 15
स्मिन्निर्जने वने केन चासितोऽसि । कदाचिर्निक व्याधाः स
चरन्ति । मृगेणोक्तम्—भक्ति कलिञ्जविषये लघुनाकूटो नाम
नरपतिः । स च दिग्बिजवव्यापारक्रमेणार्भस्य चन्द्रभागानदी-
तीरे समावासितकटकौ वर्तते । प्रतश्च तेनात्रायस्य कर्पूरधरः
समीपे भवितव्यमिति व्याधानां मुस्तात्किवदन्तीं कृषते । त- 20
दत्रापि प्रातरवस्थानं पथहेतुकमित्यालोच्य पश्चात्तद्वचनादाग-
म्यताम् । तच्छ्रुत्वा कूर्मः समवमाह—जलासक्तान्तरे मच्छा-
मि । काकमृगावप्युक्तवन्तौ—एवमस्तु । ततो हिरण्यको वि-
हस्यमाह—जलाशयान्तरे प्राप्ते मन्थरेण वृक्षकम् । स्थले ग-
च्छतः कः प्रतीकारः । यतः ।

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अन्नासि जलवन्तौ दूर्ध्वं दुर्ध्वं

स्वभूमिः आपदादीनां रक्षां कर्तुं नैव शक्यम् ॥ १५ ॥

सर्वे लभ्यन्तक, अनेनोपदेशेन तथा मवितव्यं

स्वयं वीक्ष्य यथा शक्याः पीडितं कुचकुञ्जलम् ।

वणिक्पुत्रोऽभवदुःखी त्वं तथैव भविष्यसि ॥ ९५ ॥

उचुः कथमेतत् । हिरण्यकः कथयति—

5 ॥ कथा सप्तमी ॥

अस्ति कान्यकुब्जविषये वीरसेनो नाम राजा । तेन वी-
रपुरनाम्नि नगरे तुङ्गबलो नाम राजपुत्रो भोगपतिः कृतः ।
स च महावनस्तरुण एकदा स्वनगरे धाम्यङ्गिप्रौढयौवनां
लावण्यवती नाम वणिक्पुत्रत्रधूमालोकयामास । ततः स्वहर्म्य-
10 गत्वा स्मराकुलमविस्त्रस्याः कृते दूतीं प्रेषितवान् । यतः ।

सन्मार्गे तावदास्ते प्रसवति पुरुषत्वावदेवेन्द्रियाणां

लज्जां तावद्विचसे निनयमपि सुमालम्बते तावदेव ।

भ्रूवापाकृष्टमृकाः श्रवणपक्ष्मता नीलपक्ष्माण एते

यावल्लीलम्बतीनां न ह्यदि धृतिमुषो दृष्टिन्नाणाः पतन्ति ॥९७॥

15 सापि लावण्यवती तदवलोकनक्षणात्मभृति स्मरशरप्रहार-
जर्जरितहृदया तदेकचिन्ताभक्तम् । तथा ह्युक्तम्—

असत्यं साहसं भाया मातृसर्पिः चातिलुम्बता ।

निर्गुणस्वमगौचरवं स्त्रीणां दोषाः स्वभावजाः ॥ ९८ ॥

अथ दूतीवचनं श्रुत्वा लावण्यवत्युवाच—अहं पतिव्रता क-

20 थमेतस्मिन्नधर्मे पतिलङ्घने प्रवर्ते । यतः ।

सा भार्या या गृहे वक्ष्यान्नाभार्या या प्रजावती ।

सा भार्या वा पतिपाणा सा भार्या वा पतिव्रता ॥ ९९ ॥

न सा भार्येति वक्तव्या यस्या भर्ता न कुप्यति ।

तुष्टे भर्तारि नारीणां संतुष्टेः सर्वदेवताः ॥ १०० ॥

ततो यद्यदादिशति मे प्राणिव्यसदेकहममिभारितं कशो-

मि । ह्युक्तम्—सत्यतमगेतत् । लावण्यवत्युवाच—पुत्र-

सत्यमेतत् । ततो दूतिकया गत्वा तत्सर्वं तुङ्गबलस्वाये नि-
वेदितम् । तच्छ्रुत्वा तुङ्गबलोऽप्यवीर-स्वामिना नीच-प्रसन्नमेयि-
क्येति कथमेतच्छक्यम् । कुट्टन्याह—उपायः क्रियताम् । त-
था चोक्तम्—

उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः । 5

शृगालेन हतो हस्ती गच्छता पङ्कवर्त्मना ॥ १०१ ॥

राजपुत्रोऽप्यच्छाति—कथमेतत् । सा कथयति—

॥ कथा अष्टमी ॥

अस्ति ब्रह्मारण्ये कर्पूरतिलको नाम हस्ती । तमक्लोक्ष्य
सर्वं शृगालाश्चिन्तयन्ति स्म—यद्यपि केनाप्युपायेन क्रियते त- 10
दास्माकमेतद्देहेन मामचतुष्टयस्य भोजनं भविष्यति । तत्रैकेन
बृहशृगालेन प्रतिज्ञातम्—मया बुद्धिप्रभावादस्य मरणं चाव-
यितव्यम् । अनन्तरं स बृहकः कर्पूरतिलकसमीपं गत्वा चा-
टाङ्गपातं प्रणम्योवाच—देव, कष्टिमसारं कुरु । हस्ती
ब्रूते—कस्वम् । कुतः समायतः । सोऽप्यवत्—मन्थूकोऽहम् । 15
सर्वैर्वनवासिभिः पशुभिर्मिथित्वा भवत्सकाशं प्रस्थापितः । य-
द्विना राज्ञावस्थानुं न युक्तं तदब्राह्मणराज्येऽभिरुक्तं भवत्स-
वस्वामिगुणोपेतो निरूपितः । यतः ।

यः कुलाभिजनाचारैरतिशुद्धः प्रतापवान् ।

धार्मिको नीतिकुशलः स स्वामी युज्यते मुनि ॥ १०२ ॥ 20
अपरं च पश्य ।

राजानं प्रथमं विन्देत्ततो मार्या ततो चरम् ।

रामन्यसति लोकेऽस्मिन्कुतो मार्या कुतो चरम् ॥ १०३ ॥

अथ च ।

परमं न्य इव नृतामनाचारः मुनिवीर्यतः ।

निकलेऽपि हि परमं न्योऽनोरुपेतो नृपुत्रः ॥ १०४ ॥ 25

नियतविषयवर्ती प्रायश्चो दण्डयोगा-

ज्जगति परवशेऽस्मिन् दुर्लभः साधुवृत्तः ।

कृशमपि विकलं वा व्याधितं वा ज्वरं वा

पतिमपि कुलनारी दण्डमीमांशुर्वेति ॥ २०१ ॥

७ तद्यथा लग्नवेला न विकल्पति तामा कृत्वा सत्वरमागम्यतां
देवेन । इत्युक्तबोस्थाय चलितः । अतोऽसौ राज्यलोभाकुटः
कर्पूरतिलकः शृगालवर्त्मना धावन्महापङ्के निमग्नः । ततस्तेन
हस्तिनोक्तम्—सखे शृगाल, किमधुना विधेयम् । पङ्के निप-
तितोऽहं म्रिये । परावृत्त्य पश्य । शृगालेन विद्वस्योक्तम्—दे-
१० व, मम पुच्छकावलम्बनं कृत्वोत्तिष्ठ । यन्मद्विषस्य वचासि
त्वया प्रत्ययः कृतस्तदनुभूयतामशरणं दुःखम् । तथा चोक्तम्—
बदा सत्सङ्गरहितो भविष्यति भविष्यति ।

तदासञ्जनगोष्ठीषु पतिष्यति पतिष्यति ॥ २०६ ॥

ततो महापङ्के निमग्नो हस्ती शृगालैर्भक्षितः । अतोऽहं ब्रवी-
१५ मि—उपायेन हि यच्छक्यम् इत्यादि । ततः कुट्टन्युपदेशेन तं
चारुदत्तनामानं वणिक्पुत्रं स राजपुत्रः सेवकं चकार । ततो
ऽसौ तेन सर्वविश्वासकार्येषु नियोजितः ।

एकदा तेन राजपुत्रेण स्नातानुलितेन कमकरत्नालंकारवा-
२० िगोक्तम्—'अद्यारभ्य मासमेकं गीरीव्रतं कर्तव्यम् । तदत्र
अतिशत्रुमेकां कुलीनां युवतीमानीय समर्पय । सा मया यथो-
चितं विधिना पूजयितव्या ।' ततः स चारुदत्तस्तथाविधां
नवयुवतीमानीय समर्पयति । पञ्चसप्तच्छत्रः साम्कमयं करो-
तीति निरूपयति । स च तुङ्गवल्ग्यां युवतीवस्तृणशक्तिं दूरा-
द्वस्त्रालंकारगन्धचन्दनैः संपूज्य रत्नकं वक्ष्या प्रस्थापयति ।
२५ अथ वणिक्पुत्रेण तद्वृद्धोपमातविश्वसिते ज्येष्ठाकुलजनसा स्वव-
धुं लावण्यवर्ती समानीय समर्पिता । स च तुङ्गवल्ग्यां हृदय-
प्रियां लावण्यवर्तीं विज्ञान ससंभ्रममुत्पाप्य निवेदयति ।

निषीलितः पर्यङ्कं तथा उप विजलाय । तदाद्योत्स्र काने-
 क्पुत्रशिशुलिखित इवत्येकतेज्यतामूहः परं विषादमुपगतः ।
 अतोऽहं ब्रवीमि—स्वये वांर इत्यादि ॥ तथा स्वयापि
 मयिनवपम् इति । तदाद्योत्स्रानवधीयं महता मयेन विमुग्ध
 इव तं जलाशयमुत्सृज्य मन्थरश्चलितः । तेऽपि हिरण्यकाव- ६
 यः स्नेहादनिष्टं शङ्कमाना मन्थरान्नु कञ्चन्ति । तवः स्वले म-
 ल्लङ्केनापि वशाधेन कानरे पर्यटता मन्थरः प्राप्तः । प्राप्य तं
 गृहीत्वोत्थाप्य धनुषि बद्धः भ्रमन्क्लेशात्सुत्पिपासाकुण्ठः स्वपृ-
 हाभिमुखं चलितः । अथ दृग्गतायसम्पुष्पिकाः परं विषादं मञ्ज-
 लस्तमनूजग्मुः । अतो हिरण्यको विजपति—

10

एकस्य दुःखस्य न थाकदन्तं
 गच्छाम्यहं पारनिवारणवस्य ।
 तावद्धिनीधं समुपास्थितं मे

छिद्रेष्वनर्था यहूती भवन्ति ॥ २०७ ॥

स्वोभाविकं नु यन्मिथं भाग्यैवाभिजायते ।
 तद्वृत्तिमसीहार्द्रमापत्स्वपि न मुञ्चति ॥ २०८ ॥
 न मातरि न दासिषु न सोरिषु न चात्मजे ।
 विश्वासस्तादृशः पुंसो यादृग्मित्रे स्वभाषजे ॥ २०९ ॥

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इति मुहुर्विचिन्त्य अहो दुर्देवम् । यता ।

स्वकर्मभंतानविनेष्टितानि
 कालान्तराधार्तिशुभाशुभानि ।
 इहैव दृष्टानि पश्यैव तानि
 जन्मान्तराधोव दशान्तराणि ॥ २१० ॥

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अथवेत्यमेवैतत् ।

कायः संनिहितापायः संपदः परमापदाश्च ।
 सगागमाः सावगमाः पूर्वमुत्पादि मरुत्सु ॥ २११ ॥

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... प्रातिविश्वमात्मनम् ।
... मूर्च्छासिद्धिः सृष्टिः सृष्टिः सृष्टिः ॥ २१३ ॥

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५ मित्रं प्रातिरसायने नयेनयीरानन्दने चेतसः
पात्रं यस्तुतुः लयोः सह भवेन्मित्रेण तद्दृश्यम् ।
ये चान्ये सुदृढः समृद्धिसभये ब्रह्माभिलाषाकुला-
स्ते सर्वत्र मिलन्ति तन्मार्गैक्यमावा तु तेषां विपत् ॥ २१३ ॥

इति ब्रह्म विष्णु हिरण्यकश्चिन्नाङ्गुलपतनकावाह—व्यावर्त्य
व्याधो वनात्त्र निःसरति तावन्मन्थरं मोचयितुं यत्नः क्रियताम् ।
१० तावत्तुः—सत्वरं कार्यमुच्यताम् । हिरण्यको ब्रूते—चित्रा-
ङ्गो जलसमीपं गत्वा मृतमिवात्मानं दर्शयतु । कक्-
श्च तस्यांपरि स्थित्वा चञ्च्वा किमपि तिलिखतु । नूनमनेन तु-
ब्धकेन तत्र कच्छपं परित्यज्य मृगमांसार्थिना सत्वरं गन्त-
१५ व्यम् । ततोऽहं मन्थरस्य बन्धनं छेन्म्यामि । संनिहिते लुब्ध-
के भवद्भ्यां पलायितव्यम् । चित्राङ्गुलपतनकाभ्यां शीघ्रं ग-
त्वा तथानुष्ठिते सति स व्याधः श्रान्तः पानीयं पीत्वा तरो-
रधस्तादुपरिष्ठस्तथावित्रं मृगमपश्यत् । ततः कर्नेरिकापादाय-
हृष्टया मृगान्तिष्ठं चक्षितः । तत्रान्तरे हिरण्यकेनागत्य म-
२० न्थरस्य बन्धनं छिन्नम् त कूर्मः सत्वरं जलाशयं प्रविवेश ।
ततः आसन्नं तं व्याधं विलोस्योत्थाय पलायितः । प्रत्या-
त्त लुब्धको यावत्तदुत्तलमायाति तावत्कर्ममपश्यन्नचिन्तयत्—
तचित्तमवैतन्मभाममिद्विकारिणः । यतः ।

यो मृगमि परित्यज्य अङ्गुवाणि निषेवते ।

२५ भुवाणि तस्य नश्यन्ति अधुत्रं नष्टमेव हि ॥ २१४ ॥
ततोऽसी स्वकर्मशास्त्रिराशः कटकं त्रिष्टः । मन्थरादयः
सर्वे निमुञ्चन्त्यापदः स्वस्थानं गत्वा यथासुखमास्थिताः ॥

एवं श्रुत्वाय राजपुत्रः सानन्दमुक्तम् चेत्सर्वं ते सुकस्यपञ्चासिताः
सिद्धं वः समीहितम् । विष्णुशर्मोवाच—एतन्निर्वाणं नदीमानि-
लपितं संपन्नम् । अपरजपीदमस्तु—

मित्रं प्राप्तं सञ्जना जनपदैर्लक्ष्मीः समाकण्ठयन्ती

भूगलाः शरिपालयन्तु वसुधा शम्भस्वयमे विधाः ॥

आस्तां मानसतुष्टये मुक्तितर्ना नीतिर्नवीदेव स्त्री

कल्याणं कुरुतां जनस्य भगवांश्चन्द्रशेखरुडामणिः ॥ २२ ॥

इति हितोपदेशे मित्रलाभो नाम

प्रथमः कथासंग्रहः

समाप्तः ।

॥ सुहृद्भेदः ॥

अथ राजपुत्ररुक्मः—आर्षे निषकाभः श्रुतस्तावदस्मा-
भिः । इदानीं सुहृद्भेदं श्रोतुमिच्छामः । विष्णुशर्मावाच—सु-
हृद्भेदं तावच्छ्रुत्वा पत्याममायः श्लोकः—

वर्षमानो महास्त्रेणो मृगेन्द्ररुक्मवर्षने ।

पिशुनेनातिसुकवेन जम्बुकैव निषत्तितः ॥ १ ॥

राजपुत्रैरुक्मम्—कथमेतत् । विष्णुशर्मा कथयति—

अस्ति दक्षिणापथे सुवर्णवती नाम नगरी । तत्र वर्षमानो
नाम वानप्रस्थिवसति । तस्य मन्त्रेऽपि वित्तेऽपरान्कम्बूनातिसमृ-
द्धान्तमीक्ष्य पुनरर्थवृद्धिः स्मरणयिति मतिर्बभूव । यतः ।

अधोऽधः पश्यतः कस्य महिमा नोपचीयते ।

उपर्युपरि पश्यतः सर्व एव दरिद्रति ॥ २ ॥

अपरं च ।

अशहासि नः पूर्यो यस्यास्ति त्रिपुलं वनम् ।

शशिनस्तुत्पर्वशोऽपि निर्धनः परेभ्यवे ॥ ३ ॥

अथ च ।

अव्यवसायिन्ममलसं दीवपरं साहसाच्च परिहीनम् ।

प्रमदेव हि वृद्धपतिं नेच्छत्पुपगृहितुं लक्ष्मीः ॥ ४ ॥

किं च ।

आलस्यं स्त्रीसिवा सरीगता नमभूनिवात्सल्यम् ।

सतोषो भ्रूकरत्वं बहू व्याघ्रता महन्वस्य ॥ ५ ॥

यतः ।

संपदा सुरिधर्ममन्धो भवति स्वल्पयापि यः ।

एतदृह्यो विधिर्मन्ये न वर्षयति तत्र ताम् ॥ ६ ॥

अथ च ।

निरुत्साहं निरानन्दं निर्दीर्यमरिमुन्दनम् ।

मा स्म सीमन्तिनी काविष्णवयेपुषमीदृशम् ॥ ७ ॥

तथा चोक्तम्—

अलक्ष्यं कैवलिप्येत लक्ष्यं रक्षित्वेति वा ।

रक्षितं वर्षयेत्सम्पत्सुखं तौयेंदु निरिच्छित् ॥ ४ ॥

यतो लक्ष्यमिच्छतोऽर्थयोगादर्थस्य न्यतिरेकः । अन्वयस्य
परसितस्य निधेरापि स्वयं विनाशः । अथि च । अन्वयस्य-
श्वार्थः काले स्वल्पस्यकोऽयं ह्यनक्तस्यमेति । अन्वयस्य
श्च निष्प्रयोजन एव सः । तथा चोक्तम्—

धनेन किं यो न वदति नाशुते

बलेन किं यश्च त्रिपुङ्गवावते ।

श्रुतेन किं यो न च धर्ममाचरे-

10

क्रियात्मना यो न नितेन्द्रियो भवेत् ॥ ९ ॥

अन्यथा ।

जलविन्दुनिपातेन क्रमशः पूर्णते षटः ।

त हेतुः सर्वविद्यानां धर्मस्य च धनस्य च ॥ १० ॥

दानोपभोगराहिता दिवना यस्य यान्ति वै ।

15

स कर्मकारमन्त्रेण श्यपन्नयि न जीवति ॥ ११ ॥

इति संधिन्य नन्दकसंजीवकनामानौ इषवी कुरे निषो-
ज्य शकटं नानाविधद्रव्यपूर्णं कृत्वा वागिध्वेक गतः कान्तवीरं
वति । अन्यथा ।

अज्ञगस्य क्षयं दृष्ट्वा बर्षीकरय च ह्यवस्य ।

20

अवन्ध्यं दिवसं कुर्यादानाध्ययनकर्मणु ॥ १२ ॥

यतः ।

कोऽतिभारःसमर्थां किं दूरं व्यकसाधिताम् ।

को विदेशः सविद्यानां काः परः मियसाधितम् ॥ १३ ॥

अथ गच्छतस्तस्य सुदुर्गनाम्नि महारथे संजीवको यथा- 25
नुनिषतितः । तमाद्योक्त्य धर्ममाचोऽभिनाम्नु—

करोतु नाम श्रीसिद्धी व्यवसायवितस्तः ।

कञ्च पुनस्तदेवास्य यद्विधेर्मनासि स्थितम् ॥ १३ ॥

किं तु ।

विस्मयः सर्वथा देवैः प्रसूहः सर्वकर्मणाम् ।

तस्माद्विस्मयमुत्सृज्य स्वयमे सिद्धिविधीयताम् ॥ १५ ॥

इति संश्लिष्य संजीवकं तत्र परिधुष्य कर्षमाणः पुनः स्वयं
यमपुरं नाम नगरं गत्वा महाकायमन्यं वृषभमेकं समानीय
धुरिनियो ज्यं चलिताः । ततः संजीवकोऽपि कथं कथमपि सु-
रत्रये भ्रं कृत्वोर्यिकाः पितः ।

निमग्नस्य पयोःशशी पर्वतात्पतितस्य च ।

10) तप्तकेणपि दृष्टस्व आयुर्मर्माणि रक्षते ॥ १६ ॥

(नांकाले म्रियते जन्मुविद्धः शरशतैरपि ।

कुशाप्रेजेन संस्पृष्टः प्राप्तकालो न जीवति ॥ १७ ॥

अरतिं तिष्ठति दैवगतिं

सुरदितं दैवहतं विनश्यति ।

25) जीवत्त्वनाथोऽपि धने विमर्जितः

कृतप्रयत्नोऽपि गृहे न जीवति ॥ १८ ॥)

ततो दिनेषु गच्छन्तु संजीवकः स्वेच्छाहारविहारं कृत्वाऽ

गण्यं श्राम्यद्दण्डपुष्टाङ्गो बलवत्तनाद् । तन्मिथने पिङ्गलकनामा

भिहः स्वभुजोपार्जितराज्यमुत्तमनुभवाद्भिवसति । तथा चोक्तम्-

30) नाभिषेहो न संस्कारः सिंहस्य क्रियते मृगैः ।

त्रिकमार्जितराज्यस्य स्वयमेव मृगेन्द्रता ॥ १९ ॥

स चैकदा पिपासाकुञ्चितः पानीयं पार्तुं यमुनाकच्छमगच्छ-

त् । तेन न तत्र सिंहेनाननुपुनपूर्वकमकालवनमार्जितमिव सं-

जीवकनर्दितमभावे । तच्छ्रुत्वा पानीयमपीत्वा स चकितः प-

25) रिवृत्य स्वस्थानमागत्य किमिदमित्यालोचयंस्तूर्णो स्थितः ।

स च तथाविवः करटकदमनकाभ्यामस्य मन्त्रिपुत्राभ्यां शृगा-

लाभ्यां दृष्टः । तं तथापि दृष्ट्वा दमनकः करटकसह—म-

१ एतत्पदद्वयं नाम्निस्मयवत्ततः । २ त्रिकमार्जितवित्तस्य । पा० ।

स्वैः करटकं किंपयमुदंकार्थी स्वामी पानीव नपीत्वा सकलितो
मन्दं मन्दमवतिष्ठते । करटको ब्रूते—मित्रं दमनकं अस्मन्म-
तेनास्य सेवे न क्रियते । यदि तथा भवति तर्हि किमनेन
स्वामिषेट्टानिकल्पणेनात्माकम् । यतोऽनेन राक्षा भिनापदावेन
चिरमवकीरिताभ्याभावान्यां महदः स्वमनुभूतम् । ६

सत्रया धनमिच्छद्भिः सत्रकः पश्य यत्कृतम् ।

स्वावन्म्यं यच्छरीरस्य मूर्ध्निःश्वि हारितम् ॥ २७ ॥

अपरं च ।

शीततातातपस्त्रेशान्स्वहन्ते यान्पराभिताः ।

तदंशेनापि मेधावः त्वत्सत्त्वा सुखी भवेत् ॥ २८ ॥ 10

अन्यच्च ।

एतावज्जन्मस्मकल्पं पदनायत्तवृत्तिम् ।

ये पराधीनतां यातास्ते वै जीवन्ति के मुताः ॥ २९ ॥

अपरं च ।

एहि गच्छ पतोतिष्ठ क्व मौनं समाचर ।

एवमाशाग्रहमस्तैः क्रीडन्ति धनिनोऽर्षिभिः ॥ ३० ॥

किं च ।

अबुधैर्यत्नामाय पण्यस्त्रीभिरिव स्वयम् ।

आत्मा संस्कृत्य संस्कृत्य परोपकरणीकृतः ॥ ३१ ॥

किं च ।

या प्रकृत्यैव चपला निपतत्यशुचावपि ।

स्वामिनो बहु मन्यन्ते दृष्टिं तामपि सेवकाः ॥ ३२ ॥

अपरं च ।

मौनान्मूकः प्रवचनपटुर्वातुलो जल्पको च

ज्ञानस्या भीरुर्यदि न सहसे प्रायशी नाधिजायते । ३३

धृष्टः पार्श्वे वसति मियसं दूरतथाप्रकाशः

सेवाधर्मैः परमगहनो योगिनामुपयम्यः ॥ ३४ ॥

विशेषतश्च ।

प्रणमन्मुनिहेतोर्नावितहेतोर्विमुञ्चति प्राणात् ।

दुःस्वीयति सुब्रहेतोः को मूढः सत्रकादन्यः ॥ २७ ॥

दमनको ब्रूते—मित्र सर्वथा मनसापि नैतत्कर्तव्यम् ।

५ यतः ।

कथं नाम न सेव्यन्ते यज्ञतः परमेवराः ।

अधिरेणैव ये तुष्टाः पूरयन्ति अनोरथान् ॥ २८ ॥

अन्यच्च पश्य ।

कुतः मेवाविहीनानां चामरोद्धतसंपदः ।

10 उदण्डवल्छत्रं वाजिवारणवाहिनी ॥ २९ ॥

करटको ब्रूते— तथापि किमनेमास्माकं व्यापारेण । यती-
यतोऽव्यापारेषु व्यापारः सर्वथा परिहरणीयः । पश्य ।

अव्यापारेषु व्यापारं यो नरः कर्तुमिच्छति ।

स भूमौ निहतः शेते कीशेत्पाटीव वानरः ॥ ३० ॥

15 दमनकः पृच्छति—अथमेतत् । करटकः कथयति—

कथा प्रथमा ।

अस्ति मगधदेशे धर्मारण्यसंनिहितवमुधायां शुभदत्तनाम्ना
कायस्थेन विहारः कर्तुमारब्धः । तत्र कश्चनदार्यमार्गीकस्त-

न्मस्य कियदूरस्फाटितस्य काष्ठखण्डद्वयमध्ये कीलकः सूत्र-

20 राणेन निहितः । तत्र बलवान्वानरभूथः क्रीडन्नागतः । एको

वानरः कालप्रेरित इव तं कीलकं हस्ताभ्यां धृत्वोपविष्टः ।

तत्र तस्य भुक्तद्वयं लम्बमानं काष्ठखण्डद्वयाभ्यन्तरे प्रविष्टम् ।

अनन्तरं स च सहजचर्चलतया महता प्रयत्नेन तं कीलकमा-

कृष्टवान् । आकृष्टे च कीलके श्रुतिताण्डवः पथस्वं गतः ।

25 अतोऽहं अशानि—अव्यापारेषु व्यापारम् इत्यादि ॥ दम-

नको ब्रूते—तथापि स्वाभिचेष्टानिर्हणं सर्वकेनावश्यं कर-

णीचेत् । करटको ब्रूते—सर्वस्मिन्नधिकारे च एव नियुक्तः

प्रधानमन्त्री च करोतु । यतोऽनुनीविना पराधिकारस्य स-
र्वथा न कर्तव्या । पक्षः ।

पराधिकारचर्चा यः कुर्यात्स्वामिहितेच्छया ।

सर्विषादीः चीकाराद्गर्दमस्तादितो यथा ॥ ११ ॥

दमनकः पृच्छति—कथमेतत् । करटको ब्रूते—

कथा द्वितीया ।

अस्ति वाराणस्यां कर्पूरपटो नाम राजकः । स वैक्या-
ऽमिनववयस्कया वध्या सह चिरं निधुवनं कृत्वा विविक्तमि-
द्वयं प्रसुप्तः । तदनन्तरं जहृहृद्व्याणि हर्तुं शीरः प्रविष्टः ।
तस्य प्राङ्गणे गर्दभो बद्धस्तिष्ठति कुकुरव्योपविष्टोऽस्ति । अ 10
थ गर्दभः श्वानमाह—श्रुते भवंनरतापदयं व्यापारः । त-
त्किमिति त्वमुञ्चैः शब्दं कृत्वा स्वामिने न आगच्छसि । कु-
कुरो ब्रूते—भद्रं मम नियोगस्य चर्चा त्वया न कर्तव्या ।
स्वमेव किं न ज्ञनासि यथा तस्याहर्निशं गृहरक्षां करोमि ।
यतोऽयं चिराद्भिर्वतो समोपयोगं न ज्ञनासि । तेनाधुनापि य- 15
माहारदाने मन्दादरः । यतो विद्या विद्यादर्शनं स्वामिने उ-
पजीविषु मन्दादरा भवन्ति । गर्दभो ब्रूते—शृणु रे चर्च-
याचरे कार्यकाळे यः स किंमृत्युः स किं सुखम् ।

कुकुरो ब्रूते—

मृत्यान्संभाषयेद्यस्तु वार्यकाळे स किं प्रभुः ॥ १५ ॥ 20

यतः ।

आश्रितानां भृतो स्वामिसेवायां धर्मसेवने

पुत्रस्योत्पादने चैव न सन्धि प्रतिहस्तकाः ॥ १६ ॥

ततो गर्दभः सकोपमाह—जरे दुष्टमते पापीयसिर्षं मद्भि-

पत्नी स्वामिकर्तव्यं सपेक्षां करोति । भवतु ज्ञानम् । यथा स्वामी 25
जागरिष्यति तन्मया कर्तव्यम् । यतः ।

पृथनः संवयेदकं जठरेण हुताशनम् ।

त्वामिनं सर्वभावेन परलोकमयाया ॥ ३४ ॥

अनुकृतीव चीत्कारशब्दं हृत्त्वाम् । ततः स रजकस्तेन-
चीत्कारेण प्रबुद्धी निद्रामङ्गकोष्ठादुत्थाय शर्द्धं लगुडेन ताड-
यामास । तेनासी पञ्चत्वमगमत् । अतोऽहं ब्रवीमि—पराधि-
कारवर्षाम् इत्यादि ॥ पश्य । पशुनामन्वेषणमेवात्मन्नियोगः ।
स्वनियोगवर्षा क्रियताम् । विष्णुस्य । किञ्च तथा चर्च-
या न प्रयोजनम् । यत आवयोर्भक्षितशोपाहारः प्रचुरो स्ति-
दमनकः सरोपमाह—कथमाहारार्थं भवान्केवलं राजानं से-
वते । एतदयुक्तमुक्तं त्वया । पनः ।

सुहृदामुपकारकारणा-

श्रियतामप्युपकारकारणात् ।

मृपसि श्रय इष्यते भूषै-

जैठरं का न विमर्ति केवलम् ॥ ३५ ॥

5 (जीवते यस्य जीवन्ति विप्रा मित्राणि मान्धवाः ।

सफलं जीवितं तस्य आत्मर्षिं को न जीवति ॥ ३६ ॥

अपि च ।

यास्मि जीवति जीवन्ति बहवः स नृ जीवतु ।

काकोऽपि किं न कुरुते चञ्च्वा स्वोदरपूरणम् ॥ ३७ ॥

10 पश्य ।

पञ्चभिर्गीति दासत्वं पुराणैः कोऽपि मानवः ।

कोऽपि नृसैः कृती कोऽपि लक्ष्मीरसि न लभ्यते ॥ ३८ ॥

अन्वेषः ।

अनुकृतीव त्वयायां नृपस्वमातिगर्हितम् ।

25 प्रथमं यो न तथापि स किं जीवतसु गच्छति ॥ ३९ ॥

तथा चोक्तम् ।

वार्मावारणलौकानां काष्ठपाषाणवाससाम् ।

नारीपुरुषतीयानामन्तरं तद्दन्तरम् ॥ ४० ॥

तथाहि । स्वल्पमप्यतिरिच्यति ।

स्वल्पस्त्रायुवसःवशेषमालेनं निर्मीसमप्यस्थिकं

श्वा लब्ध्वा पुरितोषमेति न भवेत्तस्य श्लेषः शान्तये ।

सिंहो जम्बुकमङ्गमागतमपि त्यक्त्वा निहन्ति द्विषं

सर्वः कृष्णगतोऽपि वाञ्छति जनः सखानुरूपं कलम् ॥ ४१ ॥

अपरं च सेठ्यसेवकयोरन्तरं पश्य ।

लाहलचालनमधश्चरणःवपारं

भूमौ निपत्य वदनोदरदर्शनं च ।

त्रा पिण्डदस्य कुरुते गजपुङ्गवस्तु

धोरं विह्वीकयति चाडुशतिश्च मुक्ते ॥ ४२ ॥

किं च ।

वजीठयते सज्जमपि प्रथितं मनुष्यैः-

विज्ञानविक्रमयशोभिरभज्यमात्मम् ।

संज्ञाम जीवितमिह प्रवदन्ति तज्ज्ञाः

काकोऽपि जीवति विराय बलि च मुक्ते ॥ ४५ ॥

अपरं च ।

(यो नात्मजे न च मुनी न च पृथ्वी

दीने इयां न कुक्ते न च बन्धुवर्गे ।

किं तस्य जीवितफलेन मनुष्यलोके

काकोऽपि जीवति विरं च बलि च मुक्ते ॥ ४४)

अपरमपि ।

अहितहिजाविचारं गूण्यबुद्धेः

भृतिसमयैर्बहुमिस्तिरस्तुनस्थं ।

उदरभरणमापकेषलेच्छेः

पुरुषपशोश्च परमेष्ठ को विदोषः ॥ ४५ ॥

करटको ब्रूते—आकां तावदप्रधानौ ! तदाऽप्यारयोः कि
विचारणया ! दमनकः पुनरोह—क्रियता कालेनामा-
त्याः प्रधानतामनवानतां वा लभन्ते । यतः ।

न कस्याचित्कश्चिदिह स्वमात्रा-

ब्रुवत्युवासेऽपिमतः सखे च ।

लोकैः गुरुत्वं विपरीततां वा

स्ववेष्टितान्येव नरं नयन्ति ॥

किं च ।

आरोप्यते शिला शैले यत्नेन वहता यथा ।

निपात्यते क्षणेनाप्रसक्त्यात्म्य गुणदोषयोः ॥ ४७ ॥

1) आत्मधोऽवो व्यक्त्युच्चैर्नरः स्वैरेव कर्मभिः ।

कूपस्य सनिता यद्दत्माकारस्यैव कारकः ॥ ४८ ॥

नमोऽहम् । स्वयन्मायतो ह्यात्मा सर्वस्य । करटको ब्रूते—

अथ भवान्किं ब्रवीति । स आह—अयं तावत्स्वामी पिङ्ग-

लकः कुतोऽपि कारणान्नचकितः * परिवृत्योपविष्टः । करटको

1) ब्रूते—किं त्वत्वं ब्रूष्यसि । दमनको ब्रूते—किं भविष्यति-

वसि । अर्कं च ।

उदीरितोऽर्पः पशुनापि ब्रूयते

ह्याश्रुनामाश्च ब्रूयन्ति देशिताः ।

अमुक्तमप्युवाचि पण्डितो जनः

परेक्षितज्ञानकला हि बुद्धयः ॥ ४९ ॥

आकारैरिन्द्रितैर्गन्धा वेद्यया भाषणेन च ।

नेत्रश्रवणविकारेण लक्ष्यतेऽन्तर्गतं मनः ॥ ५० ॥

अत्र भयमस्तावे प्रज्ञाश्लेषेणानुमेनं स्वापिनामाभ्यर्थि करिष्या-

मि यतः ।

25 परजावमहशं वाक्यं सद्भावप्रकर्षं भिष्यम् ।

आत्मशक्तिममं कीर्तयं वो जायति स पण्डितः ॥ ५१ ॥

करटको ब्रूते—सखे त्वं सेवानभिज्ञः । पश्य ।

अनाहूतो विक्षेपस्तु सपृष्ठो बहु भावते ।

आत्मानं मन्यते प्रीतं भूपाळस्य स दुर्मतिः ॥ ५२ ॥

दमनको ब्रूते—अत्र कथमहं सेवानभिज्ञः । पश्य ।

किमप्यस्ति स्वभावेन सुन्दरं वाप्यसुन्दरम् ।

यदेव रोचते यस्मै भवेत्तत्तस्य सुन्दरम् ॥ ५३ ॥

यतः ।

यस्य यस्य हि यो भावस्तेन तेन हि तं नरम् ।

अनुप्रविश्य मेघाकीं किञ्चिन्मात्मवशं नयेत् ॥ ५४ ॥

अन्वयः ।

कोऽत्रेत्यहमिति ब्रूयात्सम्यग्गदिशयेति च ।

आज्ञामक्तिषां कुर्याद्यथाशक्तिं नदीपतेः ॥ ५५ ॥

अपरं च ।

अल्पेच्छुर्भृतिमान्प्राहृष्टायेवानुगतः सदा ।

आदिष्टो न विकल्पेत् स राजवसंतो वसेत् ॥ ५६ ॥ 15

करटको ब्रूते—कदाचिन्वापनस्तरप्रवेशादवमन्यते स्वा-

मी । स चाह—अस्त्वेवम् । तथाप्यनुजीविना स्वामित्वादि-

ध्यमक्षयं करणीयम् । यतः ।

दोषधीतेरन्तरम्भस्तत्कापुत्रबलक्षणम् ।

केरजीर्णमयाज्ञातभोजनं परिशीयते ॥ ५७ ॥

परयः ।

आसन्नमेव नृपतिर्भजते ननुष्यं

विद्याविहीनमकुलीनमसंगतं च ।

प्रायेण भूमिपतयः प्रमदां कृताश्च

यः पार्श्वको वसति स परिवृथयति ॥ ५८ ॥ 25

करटको ब्रूते—अत्र कथं गच्छेत् किं वर्याति पश्य । स

अनिधाः पुरुषा राजसुसमाधममध्यमाः ।

नियोजयन्ते सर्वे तान् विविधेषु कर्मसु ॥ ७० ॥

यतः ।

स्थान एव नियोज्यन्ते कृत्याश्चाभरणानि च ।

न हि भूष्मणिः प्रादे नूपुरं शिरसां कृतम् ॥ ७१ ॥

अपि च ।

कनकभूषणसंग्रहणोचितो

यदि मण्डिष्वापुणि मण्डिषीयते ।

न स विसीति न चाग्नि न शोभते

भवति योजयितुं कनीयता ॥ ७२ ॥

अन्यच्च ।

मुकुटे रोषितः कान्धश्चरणामरणो माणिः ।

न हि दोषो मणोरस्ति किंतु साधोरविज्ञता ॥ ७३ ॥

पश्य ।

बुद्धिमाननुरक्तोऽयमयं शूरो इतो भयम् ।

इति मृत्युविचारज्ञो भृशैरापूर्यते दृष्टः ॥ ७४ ॥

तथा हि ।

अश्वः शस्त्रं शस्त्रं वीणा वाणी नरश्च मारी च ।

पुरुषविशेषं प्राप्य हि भवन्ति योग्या अयोग्याश्च ॥ ७५ ॥

20 अन्यच्च ।

किं भक्तेनासमर्थेन किं शक्तेनाकारिणा च

शक्तं भक्तं च मां राजन्नावज्ञातुं त्वमर्हसि ॥ ७६ ॥

यतः ।

अवज्ञाताद्राज्ञो भवति मतिहीनः परिजनः

25 ततस्तत्रामाण्यकृत्वति न समीपे बुधजनः ।

धैर्यस्यै राज्ये न हि भवति नैतिर्गुणवती

विपन्नायां नीतां सकलमवर्णं सीवति जगत् ॥ ७७ ॥

अपरं च ।

जनं जनपदा नियमनं यन्ति मृपाशितम् ।

वृषेणावमत्तो यस्तु स सर्वैरवमन्यते ॥ २८ ॥

किं च ।

वालादपि गृहीतव्यं युक्तमुक्तं मनोविमिः ।

रवेरविषये किं न मदीपस्य प्रकाशतम् ॥ २९ ॥

पिङ्गलकोऽवदत् मद्र दमनक, किमेतत् । स्वमस्मदीयप्रवा-
नामात्पुत्र इत्यन्तं कालं यावत्कुतो पि स्वस्वात्प्रकाशगतोऽसि ।

इदानीं यथापिमतं बृहि । दमनको ब्रूते—देव पृच्छामि
किञ्चित् । उच्यताम् । उदकार्थी स्वामी धानीकमपीत्या 10

किमिति विस्मित इव तिष्ठति । पिङ्गलकोऽवदत्—मद्रमु-
क्तं त्वया । किं त्वेनद्रहस्यं वक्तुं काचिद्विश्वासभूमिर्नास्ति ।

तथापि निभृतं कृत्वा कथयामि । गृणु । संप्रति वनमिदं पूर्व-
सन्धाभिहितमतोऽस्माकं त्याज्यम् । अनेन हेतुना विधिती 15

स्मि । तथा च श्रुतो मयापि महानपूर्वशब्दः । शब्दानुरूपेणा-
स्य प्राणिनो महता बलेन भवितव्यम् । दमनको ब्रूते—देव

अस्ति तावदयं महान्मयहेतुः । स शब्दोऽस्माभिस्त्वाकर्णितः
किन्तु स किं मन्त्री यः प्रथमं भूमित्यार्गं पश्चाद्युद्धं शोधयिष्यति

अस्मिन्कार्यसंदेहे मृत्यानामुपयोग एव ज्ञातव्यः यतः ।

बन्धुस्त्रीमृत्यवर्गस्य बुद्धेः सत्त्वत्य चान्मनः ।

आपन्निकवपाषाणे नरां जानाति सारताम् ॥ ३० ॥

सिंहो ब्रूते—मद्र महती शक्ती मां वाचते । दमनकः पुन-
राह स्वगतम्—अन्यथा राज्यसुखं परित्यज्य स्थानान्तरं ग-
तुं कथं मां संभाषसे । प्रकाशं ब्रूते—देव, यावदहं शीघ्रादि

तावद्वयं न कर्तव्यम् । किन्तु करटकमद्रोऽप्याकार्यन्तां 25
तस्मादापत्प्रतीकारकाले दुर्लभः पुरुषस्तथायः ।

तत्सौ दमनककरटकी राज्ञा संवेत्तेनापि भूमितो भवमती-

करटको गच्छन्दमनकमाह—सस्ते
 किं शक्यप्रतीकारो मयहेतुरशास्त्रप्रतीकारो वेति न ज्ञात्वा भयो
 पशमः प्रतिज्ञाय कथमर्थं महामसादो गृहीतः । यत्तुऽनुपकुर्वाणो
 न कस्याप्युपायकं गृहीयाद्विदोषतो राज्ञः । पश्य ॥

8 वस्य प्रसङ्गे पद्मस्तो विजयश्च पराक्रमे ।
 मृत्युश्च वसति क्रोधे सर्वतर्ज्ज्वयो हि सः ॥ ८१ ॥

तथा हि ।

बालोऽपि नादमन्तव्यो मनुष्य इति भूमिपः ।

महती देवता लोषा नररूपेण तिष्ठति ॥ ८२ ॥

10 दमनको विहस्याह—मिथ तूष्णीमास्यताम् । ज्ञातं मया क्र-
 यकारणम् । बलीवर्दनर्दितं तद् इषमाश्चास्माकमपि भक्ष्याः ।
 किं पुनः सिंहस्य । करटको ब्रूते—यद्येवं तदा किं पुनः स्वामि-
 त्वासक्तत्रैव किमिति नापनीतः । दमनको ब्रूते—यदि स्वा-
 मित्रास्तत्रैव मुच्यते तदा कथमर्थं महाप्रसादलाभः स्यात् ।

15 अपरं च ।

निस्पेक्षो न कर्तव्यो भृत्यैः स्वामी कदाचन ।

निरपेक्षं प्रभुं कृत्वा भृत्यः स्यादधिकर्गवत् ॥ ८३ ॥

करटकः पृच्छति—कथमेतत् । दमनकः कथयति—

कथा तृतीया ।

20 अस्त्युचरापयेऽर्जुंश्चशिखरनाम्नि पर्वते दुर्दान्तो नाम महाविक्र-
 मः सिंहः । तस्य पर्वतकन्दूरमधिशयानस्य केसरारमं कश्चि-
 न्मृगिकः प्रत्यहं छिनत्ति । ततः केसरारमं कुं दृष्ट्वा
 कुपितो विवरान्तर्गतं मूषिकमलममात्रोऽभिःतयत्—

दुर्दशत्रमेवद्यस्तु विक्रमासैव लभ्यते ।

25 तमाहन्तुं पुरस्कार्यः सहशरतस्य सैनिकः ॥ ८४ ॥

इत्यालोच्य तेन ग्रामं गत्वा विश्वासं कृत्वा दधिकर्गनाया वि-
 ङालो यत्नेनानीय मांसाहारं दत्त्वा स्वकन्दरे रथापितः । अनन्तरं

तत्रयान्मूषिकोऽपि क्लिप्त विचरति । तेनहो सिद्धी भवति-
सरः सुखं स्वपिति । मूषिकस्य च वा कदा शृणोति तदा तदा
मांसाहारदानेन तं विमर्शं संवर्धयति ।

अथ कदा समूषिकः सुभाषीडितो बहिः संवराग्निहातेन प्रातो
व्यापादितश्च । अनन्तरं स सिद्धीऽनिककालं वायस्यमूषिकेन पर्य
ति तत्कृतरावमापे न शृणोति तदा तस्यानुपयोगाद्दिशस्वाप्या-
हारदाने मन्दादरो बभूव । सतोऽवावाहारपरिहायुर्वलो दक्षिण-
र्णोऽवसन्नो बभूव । अतोऽहं प्रवीणि—विरपेको न कर्तव्यः
एत्यादि ॥ ततो दमनककस्टको संजीवकसमीपं गतौ । तत्र क-
स्तकनले साटोप्सुपविष्टः ।

दमनकः संजीवकसमीपं गत्वाप्रवीत्—अरे स्वयं एवीशह
राज्ञा भिक्षुकेनारण्यरक्षार्थं नियुक्तः । सेनापतिः करटकः
समाज्ञापयति—सत्वरमागच्छ । न वैदस्मदस्त्वाद्दुस्वपसत् ।
अथवा ते विमर्शं फलं भविष्यति । न जाने कुदाः प्राणी
किं विधास्यति । तच्छ्रुत्वा संजीवकस्यावात् ।

श्राद्धाभङ्गो नरेन्द्राणां ब्राह्मणां भावनादरः ।

पृथक्शय्या न नरीन्द्रमशस्ताविहिरो बकः ॥ ८५ ॥

ततो देशध्वजहारानभिज्ञः संजीवकः समन्वयसुखस्य साक्षात्
पातं करटकं प्रगतवान् । तथा चोक्तम्—

मतिरेव बह्वुशीयसी
यदमाने करिस्तामिद्यं वक्ष्ये ।
इतिचोपकीय दिग्दिग्ः

करिणो इतिपञ्चमस्तथा कर्णः ॥

अथ संजीवकः साशङ्कान्—कदापि विमर्शं संवर्धयति
तदभिधीयताम् । करटको ह्येते—पृथक् शय्यायां वि-
सृजति । अस्मद्देशपादारविन्दं कथम् । सेनापतेः ततो—
यद्यत्वं मे यच्छ । गच्छामि ।

३६ अलभनया शङ्कया यतः ।

प्रतिवाचनमदत्त केचन ।

शपमानाय न चेदिभुभुजे

5

व हि गोमयुद्धकानि केसरी ॥ ८७ ॥

अन्यथा ।

दृशानि नोत्सृजयति प्रमथनो

मूत्रानि शीघ्रैः प्रणतानि सर्वतः ।

समुद्भ्रितानेषु तरुणमाधते

10

महात्महत्येव करोति विक्रमम् ॥ ८८ ॥

ततस्तौ संजीवकं कियदूरे संस्थाप्य विद्मलकमपीरं ग

ततो राज्ञा सादरमतलोकितौ प्रणम्योपावेष्टौ । राजाह-

त्वया स दृष्टः । दमनको मृत-देव दृष्टः । किंतु यद्येन

ज्ञानं तस्मिन् । महानेवार्ता देवं द्रष्टुमिच्छति । किंतु महान-

15 जोऽसौ ततः सञ्जीव्योपविश्य दृश्यताम् । शब्दमापादेव व

भेदव्यम् । तथा चोक्तम् ।

शब्दमात्रात् भेदव्यमज्ञात्वा शब्दकारणम् ।

शब्दहेतुं परिज्ञाय कुट्टनी गौरवं गता ॥ ८९ ॥

राजाह कथमेवम् । दमनकः कथयति ।

कथा चतुर्थी ।

अस्मिन् श्रीपर्वतमध्ये वज्रपुराख्ये नगरम् । तच्छिखरप्रदेशे

घण्टाकर्णो नाम राक्षसः प्रतिवसतीति जनमवादः श्रूयते ।

रुद्रः घण्टामाहाय पलायमानः कश्चिद्वीर्ये व्याघ्रेण स्थापा-

दिव । तस्मादिषतिना घण्टा धारिः प्राप्ता । धारिस्तां व-

दृष्टः घण्टामनुक्षणं वादयति । इति नगरवर्णे स मनुष्यः सादितो

दृष्टः प्रतिक्षणं घण्टारक्षकं श्रूयते । अन्तरे घण्टाकर्णः कुपि-

तः कथमुप्यस्तादिति घण्टायां वादयतीत्युक्त्वा सर्वे जना नग-

रा १ प्रतिवाचयति शोकः न प्रतिज्ञायते ।

राजपत्यायिताः । ततः करालया ।
 ऽथे घण्टावाहः । तन्कि सर्वदा मण्डलं मण्डलं कर्त्तव्यं
 ज्ञाय राजा विज्ञापितः — देव यदि कियत्कर्मणि
 तदाहमेनं घण्टाकर्णं साधयामि । ततो राजा तत्र
 सत् । कुट्टन्या च मण्डलं कृत्या तत्र गणनादिभिरुपायैश्च
 शीयित्वा स्वयं वानरप्रियमलङ्काराद्वा वने गतः ।
 कीर्णानि । ततो घण्टां परित्यज्य वानराः पशुसङ्घं प्रवेष्टुम् ।
 कुट्टनी च घण्टां गृहीत्या नगरमागता सर्वजनमुपनिवेशतु । अ-
 तो ऽहं ब्रवीमि—शब्दमात्रात् भक्तव्यम् इत्यादि । ततः क-
 जीवक आनीय दर्शनं कारितः । पश्चात्तत्रैव परममीश्वरं नि-
 वसति ।

अथ कदाचित्पत्न्यसिंहस्य भ्राता सावधुर्गणनाथः सिंह-
 समागतः तस्यादिष्यं कृत्या समुपवश्यं पित्रुलक्षणादकारात्
 पशुं हन्तुं चालितः । अन्तरे संजीवको ब्रूति—देव, अ-
 थ हतपृगाणां मांसानि क । राजाह—वपनककरदकी चा-
 नीतः । संजीवको ब्रूते—ज्ञायतां किमाद्यं नैव ।
 सिंहो विमृश्याह—नास्त्येव तत् । सं-
 वन्मांसं ताभ्यां खादितम् । राजाह—ता-
 रितं च । प्रत्यहमेव क्रमः ।

वानामगोचरेणैवं क्रियते । राजाह—मदीयगोचरेणैव क्रियते ।
 अथ संजीवको ब्रूते—नेतद्विदुः सत्तमं चोक्तम्—
 नानिवेद्यं प्रकर्षीतं मर्त्यः किञ्चिदपि स्वपदम् ।
 कार्यमाप्तवती कारादेव्यत्तं तन्मरीचते ।

अथ च ।
 कमण्डलुमण्डलं
 चपले निरुणी
 स ह्यमायः

कोशः कोशवतः प्राणाः प्राणाः प्राणा न भूपतेः ॥ ९२ ॥

चान्येन कृत्वा चारेः सेव्यतामेति पूरुषः ।

वनहीनः स्वप्न्यापि स्वप्नो किं पुनः परः ॥ ९३ ॥

एतच्च राज्ञः प्रदानं दुष्कृतम्—

अतिव्ययोऽपेक्षा च प्राधान्यमनुभवंतः ।

मोक्षार्थं दूरसंस्थानां कोशव्यसनमुच्यते ॥ ९४ ॥

यतः ।

सिप्रमायवनालोम्बं व्यवभामः स्ववाञ्छया ।

परिर्क्ष्यत एवासी पनी वैश्रवणीपमः ॥ ९५ ॥

10 रतव्यकर्णो जूते—शृणु भ्रातः, चिराश्रितावेतौ दमनककरट-

कीं संधिविग्रहकार्याधिकारिणीं च कदाचिद्भारिविकारे न नि-
योज्यौ । अरं च नियोगप्रस्तावे यन्मया श्रुतं तत्कथ्यते ।

ब्राह्मणः क्षत्रियो बन्धुना विकारे प्रशस्यते ।

ब्राह्मणः सिद्धव्यर्थं कृच्छ्रेणारि न यच्छति ॥ ९६ ॥

15 नियुक्तः क्षत्रियो द्रव्ये खड्गं दर्शयते ध्रुवम् ।

सर्वस्वं प्रसते बन्धुराक्रम्य ज्ञातिमावतः ॥ ९७ ॥

अधरावेऽपि विशङ्कते विधीमो चिरसिषकः ।

त स्वादिनमग्रज्ञाय चरेच्च निरवग्रहः ॥ ९८ ॥

उपकारार्थं विकारस्थः स्वापराधं न मन्यते ।

20 उपकारं ध्वजीकृत्य सर्वमेवावलुम्बति ॥ ९९ ॥

उपांशुं क्रीडितोऽमात्यः स्वयं राजायते यतः ।

अवज्ञा क्रियते तेन सदा परिचयाद्भवम् ॥ १०० ॥

अन्तर्दृष्टः क्षमायुक्तः सर्वानुपेकरः क्लिष्टः ।

शकुनिः शकटारश्च दृष्टान्तावत्र भूपते ॥ १०१ ॥

25 सदाऽमात्यो न साध्यः स्वाध्यातमूढः सर्व एव दिग्भिः

सिद्धानामयमदिग्भिः अदिशितविकारिणी ॥ १०२ ॥

प्राप्तार्थं हणं द्रुतं परीवर्तोऽनुगेषु नृपः ।

१. अन्तर्दृष्टः । २. मोक्षार्थं दूरसंस्थानं कोशव्यसनमुच्यते ।

उपेक्षा बुद्धिर्नित्य भोगोऽमात्यैश्च वृषणम् ॥ १ ॥

नियोगार्थप्रहोपायो राज्ञां नित्यप्रतीक्षणम् ।

प्रतिपत्तिप्रदानं च तथा कर्मविपर्ययः ॥ २ ॥

निपीडितां वमस्युद्धरन्तःसारं महीपते ।

दुष्टव्रजा इव प्रायो भवन्ति हि नियोगिनः ॥ ५ ॥

मुहुर्नियोगिनो बाध्या वसुवारा महीपते ।

सकृत्किं पीडितं स्नानवस्त्रं मुखेद्रुतं पयः ॥ ६ ॥

एतत्सर्वं यथावसरं ज्ञात्वा व्यवहर्तव्यम् । सिंहो ह्यने—

अस्ति तावदेवम् । कित्वेनै सर्वथा न यम उच्यतेकारिणी । स्त-

व्यकर्णो भूते—एतत्सर्वमनुचितं सर्वथा । यतः ।

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आज्ञामङ्करांशराजा न क्षमेस्त्वसुतानर्षि ।

विशेषः को नु राज्ञश्च राज्ञश्चिप्रगतस्य च ॥ ७ ॥

स्तब्धस्य नश्यति यद्गो विषमस्य मैत्री

नष्टेन्द्रियस्य कुलभर्षपरस्य धर्मः ।

विशारुतं व्यवसन्निनः कृपणस्य कौशल्यं

15

राज्यं मनस्तप्रभियस्य नराधिपस्य ॥ ८ ॥

अपरं च ।

तस्करेभ्यो नियुक्तैर्भ्यः शत्रुभ्यो वृषणं कृपात् ।

नृपतिर्निजलोभाच्च प्रजा रक्षेत्पितेव हि ॥ ९ ॥

ध्रातः सर्वथास्मद्गपनं क्रियताम् । व्यवहारोऽप्यस्मानि—

कृत एव । अत्र समीपकः सस्यनतकोऽर्थाधिकारे क्रियतेयता-

म् । एतद्द्वयमसंधानुष्ठिते सभि उवाचश्च पित्रुलकलनीयकलो-

स्ववधुपरित्योगेन महता स्नेहेन कार्त्तुऽतिवर्षते । ततोऽनुजी-

विनामप्याहारदनि शैथिल्यदर्शनाहमनककरठकाकरोपि वि-

न्तयतः । तदाह वमनकः करटकम्—वित्र किं ह्यनेकम् । 25

आत्मकतोऽयं केषः ; स्वयं कुनेऽपि ह्येव चरित्तकामानुचि-

त्तम् । तथा चोक्तम्—

परं १ तस्यस्येयारिषिं न कर्तव्यम् ।

स्वर्णरेखामहं स्पृष्ट्वा ब्रह्मात्मानं च वृत्तिका ।

आदिसुभ्र मभिः साधुः स्वर्णरेखामहः खिता इमे ॥ ११० ॥

करटको ब्रूते—कथमेतत् । कनकः कथयति—

कनका पञ्चमी ।

अस्मिन् काञ्चनपुरनामि नगरे वीरविक्रमो राजा । तस्य धर्मा-
धिकारिणा कश्चिज्जापितो पञ्चमासे नीयमानः कर्दूरकेतुनाका
परिव्राजकेन साधुः प्रीतिपकेन नार्य हृन्पव्य इत्युक्त्वा बत्साह-
ले वृत्तः । रातपुत्रा ऊचुः—किमेति नार्य वच्यः । स आ-

ह श्रूयताम् । स्वर्णरेखामहं स्पृष्ट्वा इत्यादि पठति । त आ-

10 हुः—कथमेतत् । पस्त्रिजकः कथयति—अहं सिंहलद्विपि

भूपतेर्जीमूतकेतोः पुत्रः कर्दूरकेतुर्नाम । एकदा केलिकाननाव-

रिथंतव मयापोतयमिहमुखाच्छ्रुतं तदत्र समुद्रमध्ये चतुर्दश्या-

माविर्भूतकल्पतरुलो रत्नावलीकिरणकर्बुरपर्यङ्गे स्थिता सर्वालं-

कारभूषिता लक्ष्मीरिव धीणां वाद्यन्तां वज्या काचैर्दृश्यत

15 इति । ततोऽहं पौतवणिजमन्दाय पौतमादस्य तत्र गतः ।

अनन्तरं तत्र गत्वा पर्यङ्गेऽयममा तथैव साऽवलोकिता । त-

तस्तच्छाकण्यशुभ्रकृष्टेन मयापि तत्पश्चात्सम्प्लो दृष्टः । तदनन्त-

रं कनकपत्तनं प्राप्य सुवर्णमासादे तथैव पर्यङ्गे स्थिता विद्या-

धीमिहपास्यमाना मयालोकिता । तयाप्यहं दूरदेव हृष्टः

20 तया प्रयाप्य सादरं संभाषितः । तत्संस्तुय च मया पृष्ट्या

गमयित्वा—एषा कर्दूरकेतुनाम्नो विद्याधरककवर्तिनः प-

त्रां गनमञ्जरी नाम भविज्ञापिता तिष्ठति । सः कनकपत्तनं स्व-

चक्षुःपथे पश्यति स एव विदुःशोचतिऽपि—मां परिणीष्यतीति

मनसः संवृतः । तदेतां गान्धर्वविश्वेन परिणयतु मन्वान् ।

25 अथ तत्र वृत्तं गान्धर्वविवाहे तया सह समवाणं ब्रह्महं सिद्धा-

मि । तत्र एकदा रहमे तथी तम्—स्वामिन् श्रीकृष्णस्य सर्वमि

११० प्रतिज्ञापिता विष्णु इत्यादि । गान्धर्वविवाहे न पुत्रकामने ।

दमुपभोक्तव्यम् । एषा विप्रगता स्वर्गेण जीव विद्याया
 न कदाचित्प्रसृज्या । पश्चात्पुत्रजातकौतुकेन मया स्वर्गेण
 स्वहस्तेन स्पृष्टा तथा विज्ञानतयम्बुहं सारमप्येव दक्षिण
 गन्ध स्वराष्ट्रे पतितः । अथ दुःखार्तोऽहं परिमजितः ।
 परिभ्राम्यन्निमां नगरीमनुमातः । कत्र चातिक्रान्तिं विपरी
 गोषग्रहे सुप्तः सन्नपद्यम् । मदीपसमये मुहूर्तां पश्यन् कृत्वा
 स्वगेहमागतो गोपः स्ववर्धुं दृष्ट्वा सह किमपि वदन्पयसीव
 श्यन् । ततस्तां गोपीं ताडयित्वा स्तम्भे बद्धा सुतः ।
 रात्र एतस्य नाशितस्य बहुभूतां पुनस्तां गोपीपुत्र
 विरहानलदग्धोऽहो स्वरशरमर्मरितो मुमुक्षुरिव
 लीलम्—

रंमनीचरनार्थेन खण्डिते तिनिरि विधि ।

यूनां मनासि विव्याध दृष्ट्वा दृष्ट्वा मनासः ।

तस्य ताडशीमवस्थापितलोक्यः प

तुमागता । तदहमत्रात्मनं बद्धा तिष्ठामि । त्वं त
 संतोष्य मत्परनागमिष्वदि । तयानुविते सति गोपः प्र
 द्दोऽवदत् । इदानीं त्वां पापिष्ठा राजासिकं वदामि । ततो
 यदासौ न किञ्चिदपि हृते तदा क्रुद्धो भोक्तः । मदीपस्य वदामि
 प्रापुत्तरमपि न वदसि इत्युक्त्वा केपेन तेन कर्मकापा
 नासिका छिन्ना । तथा कृत्य पुनः पुनो गोपी विद्यायुगात् ।
 अथगत्य गोपीं दृष्ट्वापृच्छत्— का वसति । पुनो गोपी वदन्
 मुसमेव वसति कथयति । अमन्तरे सा गोपी राजा विद्यायुगात्
 बद्धा रिपता । इयं विद्यायुगात् पुनो गोपी वदन्

प्रविश्य रिपता । ततः प्रागेभ्यः प्रागेभ्यः प्रागेभ्यः प्रागेभ्यः
 द्रापिता सति पुनो गोपी वदन् । ततो गोपी वदन्
 आत्मोपभोक्तः मनासः पुनो गोपी वदन् । ततो गोपी वदन्

विद्यायुगात् न सति गोपी वदन्

धिकारिसभीषमेवमानीतवर्षी । सां च गोपी तेन गोपेन पुनः
 पृष्टोवाच-अहं पाप को मां महासतो विदुःयितुं समर्थः ।
 मन उच्यतेह्यारमकहमवपष्टौ लोकापाला एव जानन्ति । यतः ।

आदिभ्यश्चन्द्रावनिष्ठा जलश्र-

धीर्भूमिरापो हृदयं यमश्च ।

अहश्च रात्रिश्च उमे च संन्ये

धर्मश्च जानाति नरस्य वृत्तम् ॥ ११२ ॥

यद्यहं परमसती स्यामू त्वां विहावान्यं न जनि पुनान्तरं
 स्वमेऽपि न हि मजे तेन धर्मेण लिङ्गापि मम नासिकाऽच्छिन्नास्तु ।

10 मया त्वं मम कर्तुं शक्यसे । किंतु स्वामी त्वम् लोकमयादुपेसे ।

पश्य मन्मुखम् । ततो वाकदसौ गोपी क्षीयं प्रज्वाल्य तन्मुखमव-

लोकते तावदुन्नसं मुसमवलीक्य तच्चरणयोः पतितः धन्योऽहं यस्ये-

दृशी भार्या परमसाध्वी इति ॥ योऽयमास्ते साधुरेतद्दृष्टान्तमपि

कथयामि । अयं स्वगृहान्निर्गतो द्वादशवर्षमैत्रयोपकण्ठादिमां

16 नगरीमनुव्रातः । अत्र वेद्यागृहे गतः । तस्याः कुट्टन्या गृह-

द्वारि स्थापितकाष्ठघटितवेताळस्य मूर्धनि रत्नमेकमुत्कृष्टमास्ते

तत्र कुठ्वेननिम्न साधुना रात्रावुत्थाय रत्नं ग्रहीतुं यत्नः कृ-

तः । तदा तेन वेतालेन सूत्रध्वारितकण्ठ्यां पीडितः सन्ना-

र्तनादभयं चकार । पश्चादुत्थाय कुठ्वोक्तम्—गुण मलयो-

20 पकण्ठादागतोऽसि । लसर्वरत्नानि प्रयच्छास्मै । नो चेदनेन

न त्यक्तव्योऽसि इत्यभेदाय चेटकः । ततोऽनेन सर्वरत्ना-

नि समर्पितानि यथायमपहनसर्वस्वोऽस्मासु समागत्य धिलितः ।

एवन्मर्क श्रुत्वा राजगुरुपैर्न्याये धर्माधिकारिं प्रवर्तितः । अ-

मन्तरं तेन सा दूती गोपी च अग्राह्यहिर्भक्षारिते । नापित-

25 च गृहं गतः । अतोऽहं ब्रवीमि—स्वर्गस्त्वानहं स्पृष्ट्वा इत्या-

दि ॥ अथ स्वयंकृतोऽयं क्षीयः । अत्र विलपनं नोचितम् ।

क्षणं विमृश्य । मित्रं यथानवी- सौहाई मया कथितं त-

था मित्रभेदोऽपि मया कार्यः । यतः ।

अतश्चान्यपि तेषामिने दर्शयन्त्यातिवैशद्यम् ॥

समे निम्नोद्गतानोष विमलमन्दिनी जनाः ॥ १३ ॥

अपरं च ।

उत्पन्नेष्वपि काशेषु मतिर्यस्य न हीयते ।

स निस्तरति दुर्गाभि गोपी आरुह्य यथा ॥ १३ ॥

करटकः एच्छति-कथमेतत् । दमनकः कथयति —

अन्वयः यद्वा ।

अस्ति द्वारवत्यां पुर्यां कस्यचिद्रोपस्य बहुकल्पकी ६ स्र्वा
ग्रामस्य दण्डनायकेन तत्पुत्रेण च समं स्मते । तथा
बोक्तम्—

10

नामिस्तृप्यति काष्ठान् नापगानां बहोदधिः ।

नान्तकः सर्वभूतानां न वृत्तां वामलोचना ॥ १४ ॥

अन्यथा ।

नदानेन न मनिन नार्जवेन न सेवया ।

न शस्त्रेण न शान्त्रेण सर्वथा निवृत्ताः त्रियः ॥ १४ ॥ 15

अतः

गुणाश्रयं क्रीतियुतं च कान्तं

सति रतिर्न सघ्नं युवानम् ।

दिहाय शीघ्रं अनिच्छ क्रजन्ति

नरान्तरं शोलगुणादिहीनम् ॥ १५ ॥ 20

अपरं च ।

न तादृशीं प्रीतिमुपैति मति

विचित्राया

यथा हि दुर्बलविकीर्णभूया

प्रधाति सौख्यं प्रकाशयति ॥ १५ ॥ 25

अथ कदाचिन्ना दण्डनायकपुत्रेण सः प्रकृत्या त्रियति ।

अथ दाडनायकोऽपि रस्तुं तन्नागतः । तमायान्तं दृष्ट्वा तत्पुत्रं
 कुशले निक्षिप्य दण्डनायकेन सह तथैव क्रीडतो । अनन्तरं
 तस्या मर्ता मोक्षो गोष्ठ्यात्समागतः । तमास्त्रेण गोप्योक्तम्-
 दण्डनायक त्वं लङ्गुलं गृहीत्वा क्षीपं दर्शयस्व त्वरं गच्छ ।
 ८ तथा तनानुष्ठिते गोपेन मुहुर्यागत्य मर्ता पृष्टा । केन कार्येण
 दण्डनायकः समागम्यात् स्थितः । सा ब्रूते-अयं केनापि कार्येण
 पुत्रस्योपरि क्रुद्धः । स च तन्मर्त्यगोऽप्यत्रागत्य प्रविष्टो मया
 कुशले निक्षिप्य रक्षितः कश्चिन्ना चान्विभ्यान्न न दृष्टः । अतः
 पश्यायं दण्डनायकः क्रुद्ध एव भच्छति । ततः सा तत्पुत्रं कु-
 10 गूलाद्वहिकृत्य दर्शितवती । तथा चोक्तम्—

आहारी दिग्गुणः क्षीणां बुद्धिस्तासां चतुर्गुणा ।

षट्पुणो व्यवसायस्य कामध्यातृगुणः स्मृतः ॥ १९ ॥

अतोऽहंश्रवीनि-दण्डपक्षेष्वापि कार्येषु इत्यादि ॥ करटको ब्रू-
 ते-अस्त्वेषम् । किञ्चनयमिहानन्योन्यनिसर्गोपजातस्नेहः कथं
 15 भेदयितुं शक्यः । दमनको ब्रूते-उपायः क्रियताम् । तथा
 चोक्तम्—

उपायेन हि यच्छक्यं न तच्छक्यं बराक्रमैः ।

काक्यं कमलसन्नेषु कृष्णसर्पां निपातितः ॥ १२० ॥

करटकः पृच्छति-कथमेतत् । दमनकः कथयति-

20 कथा समया ।

कामिश्चित्तरी वायसदम्पती निवसतः । तथीष्वापस्थानि
 तत्रोदरात्स्थितेन दृष्णसर्वेण खण्डितानि । तसः पुनर्गर्भवती
 वायसी वायसमाह-नाथ खण्डयतास्यं बहवः । अत्रास्तिभक्त-
 ष्णामर्षेणात्रयोः संवतिः सततं भक्ष्यते । यतः ।

25 दुष्टा मायी जठ मित्रं युक्त्याश्चोत्तरदायकाः ।

ससर्पे च ग्रहे दासां मृत्युनेन न भवेत्तयः ॥ ११ ॥

मृत्युसो ब्रूते-मित्रे न भेतज्यम् । वारंवारं न भवेत्तयः सदा-

राधः सोऽः । इदानीं पुनर्न अन्तव्यः । वायस्त्राह—कथमेक-
न ब्रह्मणा सार्धं भवान्निब्रवीतु समर्थः । वायसो ह्यो—अन्त-
मन्या शङ्कया । यतः ।

बुद्धिर्भस्य बलं तस्य निर्वुद्धेस्तु कुतो बलम् ।

परस्य सिंहे ब्रह्मोन्मत्तः शशकं निपातितः ॥ ११ ॥

वायसी विहस्याह—कथमेतत् । वायसः कथं कथं—

कथा ब्रह्मणी ।

अस्ति मन्दरनाम्नि पर्वते दुर्दान्तो नाम सिंहः । स च
सर्वदा पशूनां वधं कुर्वन्नास्ति । ततः सर्वैः पशुभिर्मिलिष्य-
मिहे विजितः—वृगेन्द्र किमर्थमेकदा बभूवुश्चातः क्रियते । 10
यदि प्रसादो भवति तदा ब्रह्मणो भवदाहारात् प्रत्यहमेकैकं
पशुमुपर्शकयामः । ततः मिहेनोकम्—यद्येतदभिमतं भवतां त-
र्हि भवतु तत् । ततः प्रभृत्येकैकं पशुमुपकर्त्तितं मन्त्रेण प्राप्ते ।
अथ कदाचिद्दृष्ट्वा शकस्य वारः समागतः । सोऽपि न्ययत्—
जामहेतोर्विनातितु क्रियते जीवितराज्या ।

पञ्चत्वं वैश्वमिष्यामि किं सिंहाज्जयेत् मे ॥ १२ ॥

तन्मन्त्रं मन्त्रं गच्छामि । ततः सिंहोऽपि क्षुधापीडित-
कोरात्तमवाञ्छ—कुतमं विच्छिन्नव्य समागतोऽस्ति । शशकोऽब्रवीत्
देव नाहमपराधी । आगच्छन्पथि सिंहान्तरेण ब्रह्मदृतातस्थ
ये पनरागमनाय शपथं कृत्वा स्वामिनं निवेद्य धितुमकगतोऽस्ति
सहः मकोपमाह—सत्वरं गवां दुरात्मानं दर्शय क स
दुरात्मा तिष्ठति । ततः शशकस्तं पृथीत्वा गभीरकूर्मं दर्शयितुं
गनः । तत्रागम्य स्वयमेव पश्यतु स्वामी इत्युक्त्वा तस्मिन् कूर्म-
ले तस्य निहस्यैव प्रातिविम्बं दर्शितवान् । ततोऽसौ कोशाभवात्
दर्पितस्योपगामानं निशिष्य पञ्चत्वं गतः । अतोऽहं अर्षामि 25
बुद्धिर्भस्य इत्यादि ॥ वायस्याह—श्रुतं मया तस्मिन् संप्रति
थया कर्तव्यं महर्षि । वा सोऽनन्द—अथाकस्मिन् सति रामपुत्रः

समागत्य स्नाने । आनन्वये तदङ्गावतारितं तीर्थशिला-
 दिनं कनकमूर्धं चकवा किञ्चिद्वर्षास्मिन्काठरे धारयिष्य-
 म् । अथ कदाचित्स्नातुं जलं प्रविष्टे गानपुत्रे वायस्या तद-
 नुष्ठेत् । अथ कनकमूर्धानुसरणमवृत्तैः राजपुरुषैस्तत्र तरुको-
 ४ ठरे कृष्णसर्पो दृष्टो व्यापावितश्च । अतोऽहं ब्रवीमि-उपा-
 येन हि यच्छक्यम् इत्यादि ॥ करटको ब्रूते-यद्येवं तर्हि ग-
 च्छ । शिवास्ते सन्तु फल्गवः । ततो दमनकः पिङ्गलकममी-
 पं गत्वा प्रणम्योवाच—देव आत्ययिकं किमपि महामयका-
 रि कार्यं मन्यमानः समागतोऽस्मि । यतः ।

आपद्युन्मार्गगमने कार्यकालान्येषु च ।

कन्याणवचनं ब्रूयादस्योपि हितो नरः ॥ २४ ॥

अन्यथा ।

योगस्य भाजनं राजा न राजा कार्यमात्मनम् ।

राजकार्यपरिभ्रंसी मन्थी दोषेण त्रिन्यतं ॥ २५ ॥

१५ नथा हि पश्य । अमात्यानामेष कफः ।

वरं प्राणपरित्यागः शिरसो वापि कर्तनम् ।

न तु स्नामिपदावातिपत्तकेच्छोदपेक्षणम् ॥ २६ ॥

पिङ्गलकः सादरमाह—अथ मयात् किं वस्तुभिच्छति । दम-
 नको ब्रूते—देव संजीवैकरतवोपमं सद्यश्च्यवहारीव लक्ष्यते ।

२० नथा चास्मत्संनिधाने श्रीमद्वेकपादानां शक्तिप्रतिष्ठां कृत्वा
 राज्यमवाप्तिफलते । एतच्छ्रुत्वा पिङ्गलकः सभ्यं साश्र्वमे
 तूर्णं स्थितः । दमनकः पुनराह—देव सर्वमाद्य
 परित्यागं कुर्वेक एवायं यत्त्वया सर्वाधिकारी कृतः स ए-
 व दासः । यतः ।

२५ अत्युच्छ्रिते मन्त्रिणि पार्श्विने च

वेत्सव्य पादानुपतिष्ठते श्रीः ।

सा स्त्रीस्वभावः सदा बल्य
तयोर्दोषोऽप्येव जहति ॥ १९ ॥

अर्थः च ।

एकं भूमिपतिः करोति त्रिविधं राज्यं प्रमाणं यदा-
तं मोहाच्छ्रुयते मद्. स च नराकस्त्रेण निविशते । ६
निर्मिश्रम्य परं करोति इदं तस्य सत्प्रवृत्त्या
स्वातन्त्र्यस्यैव ततः स ज्ञेयः प्राणान्तिकं भुवति ॥ १८ ॥
अन्यथा ।

विषयिण्यस्य भक्तस्य कुम्भस्य कालिनस्य च ।
अमात्यस्य च दुष्टस्य मूलदुष्टस्य सुखम् ॥ १९ ॥ 10

किं च ।

यः कुर्यात्सविदायतां श्रियं तद्व्यसने सति ।
सोऽश्वजगतीपालः सीदेत्संचारकैर्विना ॥ १९ ॥
सर्वकार्येषु स्वैच्छातः प्रवर्तते । तद्व्यसने स्वर्गम् ।

रथश्च जानाति ।

15

न सोऽस्ति पुस्त्रो ह्येके यो न कानयते श्रियम् ।
परस्य युवती रम्या सादरं नेसतेऽत्र कः ॥ १९ ॥
सिंहो विमृश्याह— मद् दृश्येदं तथापि संगीक्रेन सह
मम महान्मेहः । पश्य ।

कुर्वन्नापि न्यलीकामि नः श्रियः श्रिय एव ५ः । 20
अशेषशेषदुष्टोऽपि श्रियः कस्य न श्रियः ॥ १९ ॥

अन्यथा ।

आप्रयाण्यपि कुर्वन्ति नः श्रियः श्रिय एव ५ः ।
दशमन्दिरसारेऽपि कस्य श्रियः श्रियः ॥ १९ ॥
दमनकः पुत्रस्त्वाह— देव स एवास्ति श्रियः । यथाः । 25
यस्मिन्नेवाधिकं श्रियः श्रियः श्रियः ।
सुखेऽनालेऽप्युदासीने भू लक्षणश्रीकरी नरः ॥ १९ ॥

२१

अनियन्वापि पथस्य परिवानः सुखावहः ।

वक्ता श्रोता च यत्रास्ति सम्यक् तत्र संवदः ॥ १२६ ॥

त्वया च मूलभूत्वानपास्यायमागन्तुकः पुरस्कृतः । एतच्चा-

७ नुचितं कुतश्च । उतः ।

मूलभूत्यापरिहृज्यं सामन्तुभ्यति मानयेत् ।

नातः परतरी दीपा साम्यवेददरो यतः ॥ १२६ ॥

सिंहो ब्रूते—किमाश्चर्यं मया यद्भयवाच इत्त्वानीतः

संवर्धितश्च तत्कथं मया ब्रूयति । दमनको ब्रूते—देव-

१० दुर्जनो नार्जवं याति सेव्यमानोऽपि नित्यशः

स्वेदनाभ्यङ्गनोपायैः स्वपुच्छमिव क्षामितम् ॥ १२७ ॥

अपरं च ।

स्वेदितो मर्दितश्चेवराजुभिः परिवेष्टितः ।

मुक्तो द्वादशभिर्वर्षैः स्वपुच्छः प्रकृतिं गतः ॥ १२८ ॥

१५ अन्यच्च ।

वर्धनं वाच सम्मानं ललातां प्रीतये कुतः ।

फलन्ममृतसेकेऽपि न पथ्यानि विषहृमाः ॥ १२९ ॥

अगोऽहं ब्रवीमि—

अष्टष्टीऽपि द्वितं ब्रथास्य मेच्छेत्पराभवम् ।

२० एव एव सतां धर्मो विपरीतमतोऽन्यथा ॥ १३० ॥

तथा चोक्तम्—

स त्रिगोडकुशलाशिवारयति यत्प्रत्यक्षं यत्निर्मलं

या स्त्री यानुविधायिनी स नतिनाम्नः सद्भिरभ्यर्च्यते ।

सा श्रीर्या न मर्दं करीति स सुखी वस्तुष्णया सुखी

२५ तन्मित्रं यद्वृत्रिमं स फलं यः सिद्धये वेत्ति नैः ॥ ३१ ॥

याद्वि संजीवकव्यसनादिनी विनामिदं क्वपि सामी नैः त्रि

सैवे तदीहाशि मृते न दीवः । तथा च ।

वृषः कामात्मको गणयति न कार्यं न च रिषं
यथेष्टं स्वच्छन्दः प्रदिशति मघो गज इव ।

ततो मानध्यातः स पशति यदा लोकगहने

नदा मुन्ये द्योपात्रिकस्य च विभं वेत्स्यन्निपद्य ॥ १२१ ॥

पिङ्गलकः स्वमतम् ।

न परस्थापराधेन परेषां वर्णमाचरेत् ।

आत्मभावगतं कृत्वा तर्हीयान्जयेत् वा ॥ १२२ ॥

इथा चोक्तम्—

गुणदोषावन्निश्चिता विधिर्न प्रहनिष्यते ।

स्वनाशाय यथा स्वप्नो द्योपार्थमुत्से कस्य ॥ १२३ ॥ १०

त्रकाशां भूते—तदा संजीवकः किं मन्मदिरवकाशम् । वमनकः

ससध्रममाह—देव मामेवम् । एतावता यन्त्रभेदे जग्यते ।

तथा सूक्तम्—

मन्त्रधीजमिदं गुणं रक्षणीयं यथा तथा ।

मनाद्यपि न भिद्येत तस्मिन् न प्ररोहति ॥ १२४ ॥ १६

किं च ।

आदेयस्य प्रदेयस्य कर्तव्यस्य च कर्षणा ।

सिन्धुक्रियमाणस्य काशः पिबति तद्वसम् ॥ १२५ ॥

तदवश्यं स्मारब्धं महता ज्यन्नेन संपादनीयम् । किं च ।

मन्त्रो योश्च हवाहीरः सर्वाङ्गैः सन्तोदापि । २०

चिरं न सहते त्वातुं परेभ्यो भेदशङ्कया ॥ १२६ ॥

पद्यती इवदोषोऽपि दोषात्रिकस्य संजातव्यस्त
यतः ।

सहृद्दं तु यो विभं पुनः संजातमिच्छति ।

मन्त्रोक्तः समाप्तः सर्वत्र चित्तं विदुः ।

शकुनिः शक्रदारभ्य इत्यन्तावप्युपते । १४९ ॥

सिंहो ब्रूते-ज्ञायती तावद्विबत्वाकमती कर्तुं समयः । दम-
नकं व्याह-इव

अज्ञाद्विभावमज्ञात्वा कथं सामर्थ्यनिर्णयः ।

5 पश्य टिड्ढिभवात्रेण समुद्रो व्याकुलीकृतः ॥ १५० ॥

सिंहः पृच्छति-कथमेतत् । दमनकः कथयति-

कथां नवमी ।

दक्षिणसमुद्रतीरे टिड्ढिभदंप्ती निवसतः । तत्र श्वेतज्वनस-
वा टिड्ढिभी भर्तारमाह-नाथ प्रसवयोग्यस्थानं निवृत्तननुसं

10 धीयताम् । टिड्ढिभोऽवदत्-मर्षे नन्विदमेव स्थानं प्रसूति-
योग्यम् । सा ब्रूति-समुद्रवेण्या व्याप्यति स्थानमेतत् । टिड्ढि-

भोऽवदत्-किमहं निरङ्गः समुद्रेण निपत्सीमध्वः । टिड्ढिभी
विहस्याह-स्वामिन् त्वया समुद्रेण च महदन्तरम् । अथवा ।

परामर्षं परिच्छेत्तुं योग्यायोर्भ्यं न वेत्ति यः ।

15 अस्तीह पश्य विज्ञानं कच्छेणापि न सीदति ॥ १५१ ॥

अपि च ।

अनुभितकार्यारम्भः स्वजनविरोधो बलीवद्धा स्वर्गा ।

प्रमथाजनविश्वासी मृत्योर्हाराभि गत्वारि ॥ १५२ ॥

ततःकच्छेण स्वाभिवचनात्सा तत्रैव प्रसूता । दत्तसर्वं श्रुत्वा

20 समुद्रेणापि तच्छकित्तानार्थं कच्छेणान्वपकृत्यानि । तदाटिड्ढिभी
शोकार्ता भर्तारमाह-नाथ कथमापनितम् । तान्यर्थानि मे

नष्टानि । टिड्ढिभोऽवदत्-प्रिये मा देहिः । इत्युक्त्वा कस्ति-
णा मेळकं कृत्वा-पक्षिस्तामिभो गरुडस्य समीपं गतः । तत्र

गत्वा सकलवृत्तान्तं टिड्ढिभेन नमस्करो नमस्कृत्य पुरती निवेदि-
35 तम्-देव समुद्रेणार्हं स्वगृहावस्थितं विनापरविशैव निवृहीतः ।

पा० १-निर्बलः । २ दृःशमात्प्राक्-प्रोक्तुं नैव शक्यतेति वा । अस्ती

सतस्तद्वचनमाकर्ष्य गुरुमता प्रभुर्भगवान्पारायणः वृष्टिस्थिति-
 प्रलग्नेतुर्विहासः । स सप्रुष्टदण्डवानतथाविशेषः । तस्मिन् भगवत्स-
 हां लौकीं निनाय समुद्रिण सन्ययन्नात्रे दिष्टिभाव समर्पिष्ठा-
 नि । अतोऽहं ब्रवीमि-अज्ञात्किमावकाशा इत्यदि ॥
 राजाह कथमस्मीं ज्ञातव्यो होहमुद्रिरिति । वनको ब्रूते । व- 5
 दासी सदर्यः शृङ्गाप्रमहरभाभिस्तुल्यधिकतमिवागच्छति तदा शा-
 स्यति स्वामी ॥ एवमुक्त्वा संजीवकसमर्पिं गतः । तत्र गतश्च
 मन्दमन्दमुपसर्पन्निवास्तेतमिवात्मानमदर्शयत् । संजीवकेन सादर-
 मुक्तम् भद्रं कुरुते ते । वनको ब्रूते अमुजीविनां कुतः कुरु-
 लम् । यतः ।

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संपत्तयः परार्थिनाः सदा विसमन्निर्दृतम् ।
 स्वजीवितेऽप्यकिञ्चनसस्तेषां ये राजसेवकाः ॥ १५१ ॥

अन्यथा ।

कोऽर्थान्प्राप्य न गर्वितो विवयिणः कस्त्वप्यहोऽस्तं गताः
 श्रीभिः कस्य न नग्दितं भुवि वनः को नाव रातां मियः । 16
 कः कालस्य भुजान्तरं न च गतः कोऽर्धी गतो गौरवं
 को वा कुर्मवागुरासु पतितः क्षेमैज वातः पुमान् ॥ १५३ ॥

संजीवकेनोक्तम् चले ब्रूहि किमेतत् । वनको आह
 किं ब्रवीमि मन्दभाष्यः । पश्य ।

मेज्जत्रपि बभोरसो कृत्वा सर्पावलम्बनम् । 20
 न मुञ्चति न चादसे तत्र मुञ्चोऽस्मि संमति ॥ १५५ ॥

यतः ।

एकत्र रामविश्वासो नश्यत्तत्र च मन्वदः ।
 किं करोमि कं पञ्चादि पतितो दुःखसागरे ॥ १५६ ॥

इत्युक्त्वा दीर्घं विश्वामित्रनिन्दः । संजीवके ब्रूते विम- 2
 तथापि सविस्तारं मनीषातुल्यकामम् । वनकोः त्वनिमुक्तमाह

हितोभवेत्

... गन्धविश्राणो न कर्मनीयस्तथापि भवाभ्रमदीयप्रत्य-
 ... स्वतः । तन्मया परलोकाभिनामस्य तत्र हितमाख्यं
 ५५ । मृगु । कर्म स्वामी तजोभारि विद्वत्पुत्री रहस्युक्तवन्-
 ... संजायतेक हाहा स्फुरितवरे तर्पितायै । एतच्छ्रुत्वा संजीवकः
 परं विपादवकमत् । एतन्नकः पुनराह—अलं विवर्देन ।
 प्राप्तकार्यकार्यमनुष्ठीयताम् । मेजीवकः क्षमं विमृश्याह स्वग-
 तम्—मुमुक्षुत्वदमुच्यते । किं वा दुर्जनचेष्टितं न केमेतद्व्यव-
 हारात्तिर्णेन न शक्यते । वतः ।

दुर्जनगम्या नार्यः प्रायेणपापकृत्स्नवसि राजा ।

कृपणानुसारी च चन्द्र देवोगिरिजल्यभिवर्षी च ॥ १९७ ॥

कथिदाभयसौन्दर्याद्दृष्टेशोऽभयसम्पन्नः ।

ममदालोचनन्यस्तां बलीमसमिवाञ्जनम् ॥ १९८ ॥

तत्र विचिन्त्योक्तम् । कष्टं क्रिमिदयमाततम् । वतः ।

आराध्यमानो नृपतिः प्रथला-

सतीकमायाति किमत्र विद्मः ।

अयं नपूर्वप्रतिमाविशेषो

यः सेव्यमानी विश्रुताभूषिती ॥ १९९ ॥

तदयमशुक्लार्थः भवेयः । यतः ।

विमित्तमुदिश्य हि यः प्रकृत्यति

दुर्व स हत्यापनये मतीदति ।

अकारणद्वेषि मनसु यस्य वै

कर्म जनस्तं परितोषविजति ॥ १६० ॥

किं मयापहृतां राक्षः । अन्धा—मिर्मिमेकापकारिणश्च

भवन्ति राजानः । इदमन्को ह्युते—एवमेतत् सृणु ।

5 विद्वः लिङ्गैरुत्कृतमपि द्वेष्यात्तमिति कैश्चि ।

साक्षादन्यैरपकृतमपि श्रीरिक्तैरेवमिति ।

चिरं चिरं किमप्य चरितं नैकभावाश्रयणात्

सेवाधर्मः परमगहनो योयिन्नमन्वयन्मः ॥ १६१ ॥

अन्यथा ।

कृत्वाशतमससु नष्टं भुजावितशतं च मधुसूतेषु ।

वचनशतमवचनकरे युद्धिशतमचतने नष्टम् ॥ १६२ ॥ ७

किं च ।

चन्दनतटेषु भुजंगा जलेषु कमलानि तु न च प्राणाः ।

भुजनातिवक्ष्य भोगे खलान व सुखान्कविमानि ॥ १६३ ॥

अन्यथा ।

मूलं मुजंगाः कुमुमानि मूत्रैः

10

शाखाः डवकैः शिलरानि मूत्रैः

तास्त्वेव तच्छम्भनपादपाद

यत्राश्रितं दृष्टतरेख हिलैः ॥ १६४ ॥

अथ तावन्त्वामी वापि मधुरो विपक्षद्वयो ज्ञातः । यतः ।

दूराद्दुष्कृतवागिराद्वैतधनः प्रोक्तारितार्थात्मि

15

माहात्मिज्ञानतत्परः प्रियकयामश्रेषु दत्तादरः ।

अन्तर्भूतविषो बाह्यैर्मकुमयश्चासीत् मायाशुः

को नगायमपूर्वनाटकविधिवैः प्रीतिर्तो दुर्जनः ॥ १६५ ॥

तथा हि ।

पोतो दुस्तरवारिराशितरणे दीवीऽप्यकालमने

20

निवर्तते व्यजनैः ब्रह्मचरिणां धर्मपदात्मि मुनिः ।

इत्थं तदुवि नास्ति यस्य विधिना नोपायविस्तारः कदा

मन्वे दुर्जनाविषद्विहागे यातापि नमोर्धना ॥ १६६ ॥

संजीवनाः पुनर्विः यत्— १६६ ॥ १६६ ॥ १६६ ॥

तद्देन निपद्यवित्तव्या । यतः ।

25

इधोरेव कर्क निवर्तते दुर्जनाविषद्विहागे यातापि नमोर्धना ॥ १६७ ॥

तयोर्विवाहो मन्तव्यो वीर्यवर्धनोऽपि यतः ॥ १६८ ॥

(पुनश्चिन्त्य) । केनायं राजा ममोपरि विकारितः न जाने । मेदमुपगताद्वाहोः सदा मेतथ्यम् । यतः ।

मन्त्रिणः पृथिवीपालवियु विवटितं कवित् ।

बलयं स्फुटिकस्येव को हि संघातुमीवरः ॥ १६८ ॥

अन्वयः ।

वक्त्रं च रामतेजस्य इयमेवातिभीषणम् ।

एकमेकत्र पतति पतत्यन्य समन्ततः ॥ १६९ ॥

ततः संग्रामे मृत्युरेव वरम् । इदानीं तदाज्ञानवर्तनमयुक्तम् पतः ।

19 मृतः प्राप्नोति वा स्वर्गं शर्तुं ह्यत्रा भुक्तानि वा ।

उभावपि हि शूराणां गुणवित्ता मुदुर्लभा ॥ १७० ॥

युद्धकालश्रापम् ।

यथायुद्धे मृतं मृत्युर्युद्धे जीविनसंशयः ।

तमेव कालं युद्धस्य प्रवदन्ति मनीषिण ॥ १७१ ॥

25 यतः ।

अयुद्धे हि यदा परमेष्ठ किञ्चिद्धितमात्मनः ।

युध्यमानस्तदा प्राज्ञो श्रियते रिगुणा सह ॥ १७२ ॥

जये च लभते लक्ष्मीं मृतेनापि सुसङ्गनाम् ।

क्षणविध्वंसिनाः कायाः क्व चिन्ता मरणे रणे ॥ १७३ ॥

20 एतच्चिन्तादिशब्द संज्ञायक आह—भो मित्र कथमसी मां

जिज्ञासुर्जातव्यः । इमं न हो सूते—पदासी पिङ्गलकः समुद्रत-
लाङ्गल उन्नतचरणो विश्रवास्यास्तां प्रक्याति तदा स्वमेव स्वनि
क्रमं दर्शयिष्यसि । यतः ।

बहुवानपि निस्तेजः कस्य नमिषवास्पदम् ।

35 मिश्राई दीयते लोकेः पर्य मत्तथये पदम् ॥ १७४ ॥

किंतु सर्वमेतत्सुगुप्तमनुष्ठातव्यम् । नो मेव त्वं नाहम् ।

इत्युक्त्वा दमनकः काष्ठकसमीपं गतः । कस्तुरिकीकम्—कि
निष्पन्नम् । दमनकेनोक्तम्—निष्पन्नोऽस्तामकोऽन्वयः । कस्तुर-
िकां ब्रूते—कोऽन संवहः । यतः ।

बन्धुः को नाम दुष्टानां दुःस्यते को न पण्डितः ।

को न दृष्यति विद्वेन कुक्ष्ये को न पण्डितः ॥ १०५ ॥ ६

अन्यथा ।

दुष्टतः क्रियते धर्मः श्रीमानात्मविन्दुः ।

किं नाम स्वलसंसर्गः कुरुते वाभवात्कस्तुरिकी ॥ १०६ ॥

तत्रे दमनकः पिङ्गलकसमीपं गत्वा—द्वेष समागतोऽस्मी
वापरायः । ततः सञ्जीव्यस्थीयत्तद्विस्तुक्ता पूर्वोक्ताकारं 10
कारयामास । संजीवकोऽप्यागत्य तत्रापि पिङ्गलाकारं मिहं
दृष्ट्वा स्वानुरूपं विक्रमं चकार । ततस्तयोर्द्वि संजीवकः सिंहव
ध्यापादितः ।

अथ संजीवकं सेवकं पिङ्गलकी व्यापाय विज्ञान्तः सञ्जीक
व तिष्ठति । ब्रूते—किं मया दारुणं कर्म कृतम् । यतः । 10

परैः संभुज्यते राज्यं स्वयं पापस्य भाजनम् ।

धर्मातिक्रमतो राजा सिद्धो हस्तिवधादिषु ॥ १०७ ॥ ६

अपरं च ।

मूर्ध्नेकदेशस्थं गुणाभिविस्तम् ।

मृतस्य वा बुद्धिमतः गुणाशः ।

मृत्युप्रजाशी मरणं कृषाणां ।

मष्टाणि मूनिः मुरुगा न मृत्वाः ॥ १०८ ॥

दमनको ब्रूते—स्वामिन कोऽयं मृतोऽस्तीति—कस्तुरिकी-
त्वां संतापः क्रियते । तथा कीदृशम्—

पिता वा भवि वा भ्राता पुत्री वा भवि वा ॥ १०९ ॥ ६

माण्येवकस्य सती हन्यते बुद्धियुक्ता ॥ ११० ॥

अपि च ।

धर्मार्थकामरत्नतो नैवास्तकं करोति ॥

न हि हस्तस्थानं च तस्यैव सति कु स्यात् ॥ १८० ॥

किञ्च ।

समा शब्दो च स्थिते च यतीनामेव सूत्रम् ।

अपराभिषु सखिषु उपायां चैव पुण्याम् ॥ १८१ ॥

अपरं च ।

राज्यलीलादहंकारादिच्छतः स्वामिनः पदम् ।

प्रायश्चित्तं तु कस्यैकं जीवोत्सर्गं च चापरम् ॥ १८२ ॥

अन्वयः ।

राजा कुली आर्यजः सर्वभक्षः

१० स्त्री चावशा दुष्प्रकृतिः सहस्यः ।

श्रेष्ठः मत्तीतोऽधिकृतः प्रमादी

त्याज्या इमे बन्ध कर्तुं न वेति ॥ १८३ ॥

विशेषतश्च ।

सत्यावृता च परुषा भिषवादिनी च

८ द्विन्ना दयाकुरापि आर्षपरा बद्धन्या ।

नित्यव्यक्ता प्रचुरस्तनधनागमा च ।

आराकुनेव नृपतीतिरनेकरूपा ॥ १८४ ॥

इति हस्तकेन संक्षेपितः सिद्धलोकः स्त्री प्रकृतिमापन्नः

सिंहास्त्रे समुपविष्टः इन्द्रमन्त्रः अष्टहस्तः शिखरता महारा

१० जः सुकवस्तु सर्वज्ञाताम् कृष्णस्य चक्षुःसुप्तमकम्पितः ॥

विष्णुसर्माप—सुहृदेवः सुतस्तनधनवद्विः । राजपुत्रा

कतुः—भवत्सत्तादाशुच्यः । सुविज्ञे पूत बन्धु । विष्णुसर्मा-

ब्रवीत्—अत्ररमयीदकारु—

सुहृदेवस्तनधनवद्विः सुविज्ञे पूत बन्धु

२४ खलः कालाकुलः सत्तमसुप्तमपत्नहरः ।

जनो नित्यं मृगान्तरादिभुक्तसंभविष्यतिः

कथारम्भे रभ्यं सततं विदुः प्राचीऽपि स्वताम् ॥ १८५ ॥

इति द्वितीयोऽध्यायः सुहृदेवो नाम द्वितीयः अध्यायः समाप्तः ॥

विग्रहः ।

पुनः कथारम्भकाले राजपुत्रो जघुः—अथ राजानुप
 वयम् । तद्विग्रहं शीर्षु मः कुर्वन्वसति । विश्वास्तिसोक्तम्—
 यदेवं भवद्भ्यो रोचते कथयामि । विग्रहः कृष्णो कर्पूररत्नमयः
 छेदः—

हंसैः सह मधुसूतां विग्रहे तुष्यतिहमे ।

विश्वास्व वञ्चिता हंसाः कार्कः स्थित्वादिमन्दिरे ॥ ३ ॥

राजपुत्र उचुः—कथमेतत् । विष्णुहर्षो कथयति—

अस्ति कर्पूरद्वीपे पद्मकेलेनामकेषं नरः । तत्र शिरण्यमर्षो
 नाम राजहंसः प्रति प्रसति । तत्र सर्वजन्तुभ्यश्चिन्तित्वा 10
 पक्षिराज्येऽभिषिक्तः । यतः ।

यदे न स्यान्नरपतिः तस्यहेता ततः प्रजा ।

अकर्णनास्त जकधौ विज्ञप्तेह मौरिव ॥ २ ॥

अपर च ।

प्रजा संरक्षति नृपः सा वर्षपति पार्थिवम् ।

वर्षनाद्वसर्ग श्रेयस्तदभावे सदप्यसत् ॥ ३ ॥

एकदासो राजहंसः सुविस्तीर्णमत्र उपवेशे सुखासीनः परि
 वारपरिवृतस्तिष्ठति । ततः कृतविधेजादागस्य शीर्षपुष्पि वाम
 बकः प्रजम्बोपविष्टः । राजोक्तम्—दीर्घमुक्त्वा वैशान्तराहातातो-
 लि । वार्ता कथय । म भूते—देव जसित मृत्सी वांर्वा । तां 20
 दत्तु सत्वरमागतोऽहम् । श्रूयताम् । अस्ति कर्पूरद्वीपे विष्णो
 नाम गिरिः । तत्र विष्णुर्णो नाम मधुरः कर्पूररत्नो निवसति ।
 तस्यानुचरैश्चरद्भिः पक्षिमिरहं—कथारम्भकाले—परमपुत्रीवित्त-
 पृष्ठम्—कथय । पुनः समागतोऽस्ति । तत्र तयोक्तम्—
 कर्पूरद्वीपस्य राजपुत्रोऽस्ति शिरण्यमर्षम् । राजहंसत्वात्परो
 ऽहम् । कौतुकादेशान्तरं शत्रुनागतोऽस्मि । पुनः पुनः पक्षिनि-
 लकम्—अनपेक्षशयोः शो-देवो मद्रतसे राजोऽप । कयो-

कम्-आः क्रिमेःसुप्यते । महान्तरम् । यतः कर्पूरदीपः
 स्वर्ग एव राजेहंसश्च द्वितीयः स्वर्गगतिः । अत्र महत्स्थले-
 पतिता घृणं किं कुरुषुः । अस्मिन्नेतः गम्यताम् । ततोऽस्मिन्क-
 ननःकर्ष्य सर्वे श्रमोक्त कुरुषुः । तथैव योक्तम्-

9 पयः पानं मुञ्जगानां कवल विपवर्धनम् ।
 उपदेशो हि नृकर्त्तव्यः अकोपक न क्षान्तये ॥ ३ ॥
 अथवा ।

विद्वानेभ्योऽप्येष्टव्यो नाग्निर्वास्तु कदाचन ।

वानरानुपदेशपाप स्वप्नब्रह्म वयुः क्षमाः ॥ ५ ॥

10 राजोवाच-कथ्यतत् । दीर्घपुंसः कथयति-

कथा प्रथमा ।

अस्ति नर्मदातीरे विशालः शांभलीतटः । तत्र निर्मित-
 नीडकोठे पतिणो निवसति सुखेन । अथैकदा वर्षासु नील-
 पटलैराङ्गते नभस्त्रले धारासरैर्महती वृष्टिर्भवत् । ततो वानरान्श्च

15 तद्वत्तलऽवस्थिताऽशीताकुलान्कम्पमानामध्वर्यवक कृपया पति-
 मिरुक्तम्-धो नी शान्तराः शृणुत ।

अस्माभिर्मिमिता नीडावञ्जुमात्राद्द्वैतस्मृषीः ।

हस्तपादादिसयुक्ता धूर्त क्रिमिस्ते शीर्ष्य ॥ ६ ॥

तच्छृण्वन् वानरैर्जातामर्षैरालोषितम् जहो निर्गतनीडम्-

16 नीडस्थिताः सुखिनः पतिर्णोऽस्मान्निन्दन्ति यवन्तु तावद्दृष्ट-
 मयमनः । अनन्तरं शान्ते जानीयवर्षे । तैर्जनैर्वृत्तमाकुरु-
 त नीडा भग्नास्तेषामञ्जानि पापः शतितानि । अतोऽहं
 ब्रवीमि विद्वानेवोपदेशेभ्य इत्यादि ॥ राजोवाच-तत्रतः
 किं कृतम् । वकः कथयन्ति ततस्तीः पतिभिः कोपादुक्तम्-

20 केनामौ राजजंसो राजा कृतः । ततो मयेपि ततोपेनोक्तम्-
 वृष्णदीपमयूरः केन राजा कृतः । कान्छुस्वाते सव मां वृन्तु
 बुद्धताः । ततो मयापि स्वधिकर्षो दर्शितः । वतः ।

अन्यदा भूषणं पुंसां क्षमा कञ्चन योविताम् ।

श्राकनः परमो क्वात्स मुरतोऽपि ॥ ७ ॥

राजा विहस्थाह—

आत्मनश्च परेषां च यः समीक्ष्य बलात्कृतम् ।

अन्तरं नैव जनादि स तिरस्किपते जदीयः ॥ ८ ॥ 5

अन्यथा ।

मुषेरं हि चरन्तित्यं क्षेत्रे सस्यमकुञ्चिताम् ।

द्वीपिनर्मपरिच्छन्नो वाग्दोषाद्दूरनो हरः ॥ ९ ॥

शकः पच्छति—कथमेतत् । राजा कथयति—

कथा द्वितीया ।

10

अस्ति हस्तिनापुरे विजोत्ती नाम रजकः । तस्य गर्दभोऽस्ति
 व्याहनादुर्बलो मुमूर्खरिवाभवत् । ततस्तेन रजकेनासी व्याम्र-
 चर्मणा प्रच्छाद्यारभ्यसमीपे तस्यलोत्रे सिगुलः । ततो दूरा-
 नमत्रलोक्य व्याम्रबुद्ध्या क्षेत्रफलवः सत्परं पत्रावृत्ते । अत्रै
 कदा केनापि सस्यरक्षकेण धूसरकम्बलकृततनुवासेन धनुःकाण्डं 16
 सञ्जीकृत्यामतकायेनेकास्ते रिचतश्च तं च दूरादृष्ट्वा गर्दभः
 पुटान्ने वषेट्तसस्यमत्तजनातबलो गर्दभोऽप्यमिति, सस्योद्वैः
 शब्दं कुर्वाणस्तद्विमस्त्रं धावितः । तस्यस्तकेन स्त्रीकारस्तत्रा-
 त्तिश्रित्य गर्दभोऽप्यमिति स्त्रीकथैव व्यापारितः । ततोऽहं कवी-
 मि—मुषेरं हि चरन्तित्यम् इत्यादि ॥ दीर्घबुद्धो ह्ये—यतः 20
 पक्षिभिरुक्तम्—भरे पापं बुद्धं नरु अस्माकं भूमी चरतस्यकं
 व्यामिनमधिसिपक्षि तत्र क्षन्तव्यभित्तानीम् इत्युक्त्वा सर्वे जं
 कलकुभिर्हत्वा भकीना उचुः—यस्य रे मूलं च इत्यतः राजा
 सर्वथा मृदः । तस्य राश्याभिकारो नास्ति । एतत् एवमेव
 करतेलस्यमप्ययं दक्षिणतमः । तं कर्म कश्चिन्नास्ति रक्षयं 25
 श तस्य किम् । तितुं ह्यं च कथयन्तीति । तेन तस्यमममुं
 दिशति । शृणु ।

सेवितव्यो महावृक्षः फलच्छायासमन्वितः ।
यदि दवात्कलं नास्ति छाया केन निवार्यते ॥ १० ॥

अन्यच्च ।

हीनसेवा न कर्तव्या कर्तव्यो महाश्रयः ।
पयोपि शौण्डिकीहस्तं वारुणीत्वामिधीयते ॥ ११ ॥

अन्यच्च ।

महानप्यल्पतां याति निर्गुणे गुणविस्तरः ।
आधाराधेयभावेन गजेन्द्र इव द्वयं ॥ १२ ॥

विशेषतश्च ।

10 व्यपदेशेऽपि सिद्धिः स्यादतिशयेतराधिपे ।
शशिनो व्यपदेशेन शशकाः सुखमाप्ते ॥ १३ ॥

मयोक्तम्—कथमेतत् । पश्याः कथयन्ति—

कथा तृतीया ।

कदाचिदपि वर्षासु वृष्टेरमावात् ततो गजयूयो दूषपतिमाह
15 नाथ कोऽभ्युपायोऽस्माकं जीवनाय । नस्ति दुद्रजन्तूमा
निमज्जनस्थानम् । वयं च निमज्जनस्थानान्मावान्मृताहो इव
किं कुर्मः । क-यासः ततो हस्तिराजो मातिदूरं गत्वा निर्मलं
हो वृक्षितवान् । ततो दिनेषु गच्छन्सु तसीरावस्थिता गजपा-
ताहामिश्रणिवाः दुद्रशशकाः । अनन्तरं तिथीभूतो नाम
20 शशकश्चिन्तयावास--अनेन गजयूयेन पिपासाकुञ्चितेन प्रत्य
हमत्रागन्तव्यम् । अतो विनश्यत्यस्मत्कुलम् । ततो विजयो
मान वृक्षशशकोऽवदन् । मा विधीयत । मयात्र प्रदीकारः
कर्तव्यः । ततोऽसौ प्रतिज्ञाय चरितः गच्छता च तेनालोचि-
तम्—कथं गजयूयामपीपे स्थित्वा वक्तव्यम् । वतः ।

25 स्यशत्रपि गतो हन्ति निद्रापि दुर्जगमः ।
पालयन्ति स्यातः महसन्धि दुर्जनः ॥ १४ ॥

अतः १६ परवर्तिमान् स्य यूपनाथं संवादयामि । तथानुष्ठिते

यूथनाथ उवाच—कस्तवत् । कुतः जमायातः । मन्त्रे—
शशाकोऽहम् । भगवान् बन्धेण भवदन्तिकं मेधितः । यूथपति
राह—कार्यमुच्यताम् । विजयो ब्रूते—

उच्यतेऽपि शस्त्रेषु कृतो हृदयि नान्धपा ।

सदैवावध्यमानेन यथार्थस्व हि वाचकः ॥ १९ ॥

6

तदहं तदाज्ञया ब्रवीमि । शृणु । ददेते चन्द्रसरोरसकाः शशा-
कास्त्वया निःसारितास्तदनुवितं कृतम् । ते शशाकाधिरमत्मा-
कं रक्षिताः । अत एव मे शशाक इति प्रसिद्धिः । एवमुक्तवात्
दूते यूथपतिर्मेधादिदमाह—मणिषेहि । इवभजानतः कृतम् ।

पुनर्न कर्तव्यम् । इत उवाच यद्येवं तदत्र सरसि कोम्याकम्पना- 10

ने भगवन्तं शशाकं पणम्यं प्रसाद्य गच्छ । ततो मुनी यूथप-
तिं नीत्वा जले चञ्चलं चन्द्रचिम्बं दर्शयित्वा यूथपतिः प्रणामं
कारितः उक्तं च तेन—देव अज्ञानादनेन्यपराधः कृतः ।

ततः क्षम्यताम् । नैवं धारान्तरं विधास्यते । इत्युक्त्वा प्रस्था-
पितः । अतोऽहं ब्रवीमि—व्यपदेशेऽपि सिद्धिः स्थान इति ॥ 15

ततो मयोक्तम्—स एवास्मत्प्रभू राजहंसी महामतापोऽति-
समर्थः । प्रैलीक्यस्यापि मपुत्रं तत्र युष्यते किं पुनः राज्यम्
इति तदाहं तैः पक्षिभिः दृष्ट कथमस्मद्भूतौ चरति इत्यभिधाय

राज्ञश्चिन्नवर्षस्य समर्थं नीतः । ततो उक्तः पुरो हां प्रदर्श्य तैः
प्रणम्योक्तम्—देव अवर्षातामेव दृष्टो यतो यदस्मद्देशे चर-

न्नपि देवपादानधिसिपति । राजाह—कोऽहम् । कुतः जमा- 20

यातः । त उचुः—हिरण्यवर्षनासो राजहंसस्यानुचरा कर्त-
रीपादात्मतः । अथाहं शृण्वेण माम्भवाः पृष्टः—यथाहं मु-

दयो मन्त्री इति । मयीकम्—पर्वतावधिपारसः कर्तव्यो वा-
म चक्रवाकः । शृणो ब्रूते—कुम्भते । स्वदेशमीश्वर । यतः । 25

स्वदेशं कुलपारं तिसृन्वपुषा सुधियम् ।

मन्त्रः मन्त्रस्त्विनं कल्पिष्यारविर्भितम् ॥ १९ ॥

अतः तद्व्यवहारेण शक्तिं प्राप्तं विपश्चितम् ।

अर्थस्थोत्पादकं चैव विद्वान्मन्त्रिणं नृपः ॥ १७ ॥

अत्रान्तरे शुकनोक्तम्—देव कर्पूरद्वीपद्वयोः कर्पुर्द्वीपा
जम्बुद्वीपान्तर्गता एव । तत्रापि देवसादानामेवाविपश्यत् ।

5 ततो राज्ञोऽप्युक्तम्—एवमेव । यतः ।

राजा मत्तः शिशुर्वाच प्रमादी धनमर्षितः ।

अप्राप्यमपि वाञ्छन्ति किं पुनरुच्यतेऽपि यत् ॥ १८ ॥

ततो मयोक्तम्—यदि वचनमावेगीवाधिपत्यं सिद्धयति तदा
जम्बुद्वीपेऽप्यस्मत्प्रभोर्हरिष्यनर्षणं स्वाम्यमस्ति । शकी घृते—

10 कथमत्र निर्णयः । मयोक्तम्—सङ्ग्राम एव । राज्ञा विह-
स्योक्तम् स्वस्वामिं शक्वा सक्वीकुरु । तदा मयोक्तम्
स्वतःतोऽपि प्रस्थाप्यताम् । राज्ञोवाच कः प्रयास्यति दौ-
त्येन । यत् एवभूतो दूतः कार्यः ।

यतो गुणा धर्मवर्द्धकः प्रगल्भःऽव्यसनी क्षमी ।

15 ब्राह्मणः परमर्षिज्ञो दूतः स्यात्प्रतिभाववात् ॥ १९ ॥

पृथो वदतिः समर्थश्च दूता महवः । किंतु ब्राह्मण एव कर्त-
व्यः ।

यतः ।

प्रसादं कुरुते प्रत्युः संप्रति नाभिवाञ्छति ।

20 काशिया काञ्चनद्वयं तपितीश्वरसंगमात् ॥ २० ॥

राज ह ततः शुक एव वचनम् । शुक स्वमेवाज्ञेन सह गत्वा-
स्मदभिप्रेतं कृत्वा शुकोऽज्ञेन सह गत्वाऽपि वेदः । कित्वा-

यं दूतेनोक्तः एतदज्ञेन सह न गच्छति । तथा योक्तम्—
सकः करोति शुकं तं नृपं कच्छति साधुः ।

25 दत्तान्तोऽज्ञेनोक्तः शुकः स्वमेवाज्ञेनोक्तः ॥ २१ ॥

न स्वातन्त्र्यं न गन्तव्यं दुर्जनेन ह्ये कथितम् ।
 काकसङ्गाद्धतो हंसस्तिष्ठन्मन्त्रं वक्तव्यं ॥ १२ ॥
 राजोवाच—कथमेतत् । कुकः कथयति—

कथा घनुर्या ।

अस्युज्जयिनोवर्मप्रान्तरे ङ्कततः । तत्र हंसकाको नि- ६३
 सतः । कदाचिद्भीष्मसमये परिभ्रान्तः काकश्चापिकल्प-
 तरुतले घनुर्याङ्कं संनिधाय मुतः तत्र क्षणादन्तरे हन्मुलाङ्क-
 च्छायापगता । ततः सूर्यतेजसा तन्मुखं ठयात्मन्यप्युत्स-
 र्शितेन हंसेन कृपया पक्षी प्रक्षार्य पुनस्तन्मुखे छाया कृता ।
 ततो निर्भरनिद्रामुखिना तेन मुखव्यादानं कृतम् । अथ पर-
 मुखमसाहिष्णुः स्वभावदोर्मन्थेन स काकस्तस्य मुखे प्रीथोत्स-
 र्गं कृत्वः पलायितः । ततो यावदसौ पान्य उन्थायोर्ध्वं निरी-
 क्षते तावत्तेनावलोकितो हंसः काण्डेन हतो व्यापारिता ॥
 वर्तककथामपि कथयामि—

कथा पञ्चमी ।

एकदा भगवतो गङ्गदक्ष्य यात्राप्रसङ्गेन सर्वे पक्षिणः समु-
 तीरं गताः । ततः काकेन सह वर्तककथितः । अत्र गोपालस्य
 गच्छतो दधिभाण्डाद्धारं धारं तेन काकेन दधि स्वाद्यते । ततो
 यावदसौ दधिभाण्डं भूमौ निधायोर्ध्वमपलोभ्यते तावत्तेन काक-
 वर्तको बहूः । ततस्तेन सेवितः काकः पलायितम् । वर्तक-
 स्वभावनिपराधो मन्दमतिस्तेन प्राप्तो व्यापारितः अतो ह-
 व्सीनि-न स्वातन्त्र्यं न गन्तव्यम् इत्यादि ॥ ततो हयो-
 कम्-भ्रातो शक कियेवं कथयति । मां तानि स भयि-
 वस्तथा यथागपि शुकेभ्योऽप्यु-कथयामि । निरु-
 दुर्भीकथ्यमान्यानि कथयामि निरु-
 २६२ कुसुमदीप सर्व लीलावती प्र ॥ ३५ ॥

दृजन्तं च मवती वाश्यादेव ज्ञातं यदनयोर्भूपाभ्योर्विग्रहे
गन्तव्यमनमेव निदानम् । पश्य ।

प्रत्यक्षेऽपि कृते दोषे मूर्खः सन्त्वेन तु-न्याते ।

रथकारो निजां भार्यां शजारां शिरसाकरोत् ॥ १४ ॥

३ राज्ञोक्तम्—कथमेतयां शुकः कथयति—

कथा शृणु ।

अस्ति यौवनश्रीनगरे मन्दमतिर्नाम रथकारः । स च स्व
भार्या बन्धकीं जानाति । जारेण समं स्वचतुषा नैकस्थी
पश्यति । ततोऽसौ रथकारः अहमन्यं ग्रामं गच्छामि इत्युक्त्वा
१० चलितः । कियद्दूरं गत्वा पुनरागत्यपर्यङ्कतले स्वगृहे निवृत्तं
स्थितः । अथ रथकारो ग्रामान्तरं गत इत्युपजातविश्वासः स
जारः संध्याकाळ एवागतः । पश्चात्तेन समं तस्मिन्पर्यङ्के
क्रीडन्ती पर्यङ्कतलस्थितस्य मर्तुं किञ्चिद्भङ्गस्पर्शास्वाभिनेन माया
विनमिति विज्ञाय विषण्णाभवत् । ततो जारेणोक्तम्—किमिति
१५ त्वमद्य मया सह निर्भरं न रमसे । किस्मितेन मतिभासि मेत्वम् ।
तयोक्तम्—अनभिज्ञाऽसि । मम प्राणेश्वसे येन ममाकीमारं
सरुपं सोऽद्य ग्रामान्तरं गतः तेन विना सकलव्यसर्गोऽपि प्राणे
मां प्रत्यरण्यवद्भाति । किं भावितत्र परस्थाने किं स्वादित्वान्कर्यं
वा प्रमृप्त इत्यस्मद्दृश्यं विदीर्यते । आरो मूर्खः—किमिवं मेह
२० भूमि रथकारः । बन्धवयवदत्—रे वर्धर किं कुदधि । शृणु ।
पशुपाण्यपि या प्रोक्ता दृष्टा या कोऽवचतुषा ।
सुमसन्नमुखी भर्तुः सा शारी वर्धमाग्निनी ॥ २१ ॥

अपरं च ।

नगरस्थो वनस्थो वा शपो वा शरि वा शुचिः

२५ यासां स्त्रीणां भ्रियो भर्ता तासां श्लोका महान्मतिः ॥ २६ ॥

अन्यथा ।

मर्ता हि परमं नार्या भूषणं भूषणेर्विना ।

एषा विरहिता तेन शोभनापि न शोभना ॥ २७ ॥

त्वं जारः पापमतिः मनोलौठ्याः पुष्पताम्बूलसदृशः कदाचित्से-
व्यसे कदाचिच्च सेव्यसे च । स च स्वामी मां विक्रेतुं देवेभ्यो
वाह्यणेभ्यो ऽपि दातुमीश्वरः । किं बहुञ्च । तस्मिञ्जीवति जी- ८
वामि तन्मरणे चानुमरणं करिष्यामीति प्रतिज्ञा वर्तते । यतः ।

तिस्रः कांठयोऽर्धकांठी च खाने लोसाति म्बुदे ।

तावत्कालं वसेत्स्वर्गे मर्तारं यानुगच्छति ॥ २८ ॥

अन्यथा ।

व्यालमाही यथा व्यालं बलादुद्धरते तिलात् ।

10

तद्वद्भर्तारमादाय स्वर्गलोकं महीयते ॥ २९ ॥

अपरं च ।

चित्तौ परिष्वज्य विनेतनं पतिं

प्रिया हि या मुञ्चते देहमात्मनः ।

कृन्वापि पापं शतसंख्यमथ्यसौ

15

पतिं गृहीत्वा सुरलोकमाप्नुवात् ॥ १० ॥

एत सर्वं श्रुत्वा स रथकारोऽत्रदत्—कथोऽहं पस्वेदृशी
प्रियवादिनी स्वामिवत्सला नार्या इति मनसि निषाय तां लट्वां
स्त्रीपुरुषबहितां मूर्च्छि कृत्वा सानन्दं ननर्त् । अतोऽहं ब्रवीमि
प्रत्यक्षेऽपि कृते दोषे इत्यादि ॥ ततोऽहं तेन राज्ञा यथाव्य- 20
यहारं संपूज्य प्रस्थापितः । शुकौऽपि मम पश्चादागच्छन्नास्ते
एतत्सर्वं परिहाय यथाकर्तव्यमनुसंधीयताम् । चक्रवाक्ये विह-
रयाह—देव बकेन तावद्देशान्तरमापि गत्वा यथाशक्ति राज-
कार्यमनुष्ठितम् । किंतु देव स्वभाव एव मूर्च्छाणात् । यतः ।

शतं दद्यान्न विवदेदिति निश्चस्य संमतम् ।

25

विना हेतुमपि द्वन्द्वनेतन्मूर्त्तस्य लक्षणम् ॥ ३१ ॥

राजाह—किमतीतोपालम्भेन । प्रस्तुतमसुखं धीगताम् ।

चक्रवाको ब्रूते—देव विजने ब्रवीमि । यतः ।

वर्णाकारप्रतिध्वानेनैत्रवक्राविकारतः ।

अप्यहन्ति मनो घोरसस्माद्ब्रह्मसि मन्त्रयेत् ॥ ३२ ॥

राजा मन्त्री च तत्र स्थितौ । अन्धेऽन्धत्र गताः । चक्रवाको
5 ब्रूते—देव अहमेव जानामि । कस्याप्यस्मन्नियोगिनः प्रेरणया
बकनेश्मनुष्ठितम् । यतः ।

वेद्यानामातुरः श्रेयान् व्यसनी यो नियोगिनाम् ।

विदुषां जीवनं मूर्खः संदूषो जीवनं सताम् ॥ ३३ ॥

राजाब्रवीत्—भवतु । कारणमत्र पश्चात्त्रिरूपणयिम् ।

10 संप्रति यत्कर्तव्यं तन्निरूप्यताम् । चक्रवाको ब्रूते—देव प्राणे
विस्त्वात्प्रहीयताम् । ततस्तदनुष्ठानं बलाबलं च जानीमः
तथा हि ।

भवेत्स्वपरराष्ट्राणां कार्याकार्यावलोकने ।

चारचलुर्महीभर्तुर्यस्य नास्त्यन्म एव सः ॥ ३४ ॥

15 स च द्वितीयं विश्वासपात्रं गृहीत्वा यातु । तेनाद्यौ स्वयं
तत्रावस्थाय द्वितीयं तत्रयमन्त्रकार्यं मुनिमूर्तं निश्चित्य निगद्य
प्रस्थापयति तथा चोक्तम्—

तीर्थोऽश्रमसुरस्थाने शास्त्रविज्ञानहेतुना ।

तपस्विष्यन्नोपेतैः स्वचरैः सह संवेदत् ॥ ३५ ॥

गूढचारश्च यो जले स्थले चरति । ततोऽसावेव बको निपु-

ज्यताम् । एतादृश एव कश्चिद्बको द्वितीयत्वेन प्रयातु ।

तद्ब्रह्मलोकश्च राजद्वारे तिष्ठन्तु । किंतु देव एतदपि सुगुप्तमनु
ष्ठातव्यम् । यतः ।

षट्पूर्णा भिद्यते मन्त्रस्तथा मामश्च वार्तया ।

25 इत्याश्रया द्वितीयेन मन्त्रः कार्यो महीभृता ॥ ३६ ॥

पश्य ।

मन्त्रवेदेऽपि ये दोषा भवन्ति अधिकांशतः ।

न शक्यान्ते समाश्रयं माने नानिर्विद्या यन्म ॥ ३० ॥
 राता विभूदयोक्षय म्मातन्तावन्मयोक्षयः इतिविः । मन्वी
 वृत्ते तदा सङ्ग्रामाद्ययोजय प्राप्तः ।

अत्रान्तेर प्रतीहृष्टः प्रविश्व मन्मन्वीक्षय विद्वे कन्मन्वीपा-
 दागतो ह्यदि शुक्लितहति राता चक्रवाकमन्वीकते । अक-
 वाकेणोक्तम्—तावद्द्वयमसं रिच्छु पथाज्ञानीय इत्यन्तः ।
 प्रतीहारस्तमावासस्थानं न्यत्वा गतः । ३१

समुपस्थितः । चक्रवाको वृत्ते—देव मानेव विद्यते न विधिः ।
 गतः

स किं मृत्यः स किं मन्वी य आश्रयेव मृत्युति ॥ 10
 युद्धोद्योगं स्वपूत्यागं निर्दिशत्यविचारितम् ॥ १८ ॥

अपरं च ।

विजेतुं प्रयतेतारीक्ष युद्धेन कदाचन ।
 अनित्यो विजयो यस्माद्दृश्यते युष्मन्मानयोः ॥ ३२ ॥

अन्यथा १

16

साम्ना दानेन भेदेन समस्तेरयवा एवम् ।
 साधिंतुं प्रयतेतारीक्ष युद्धेन कदाचन ॥ ३० ॥

अपरं च ।

सर्व एव जनः शूरो ह्यनासादितविग्रहः ।
 अदृष्टपरसामर्थ्यः सर्वैः को भवेन्न हि ॥ ३३ ॥

20

किं च ।

न तयोः प्राण्यते प्राणमिभिरुक्तम् ।
 अल्पेयासाम्महासि हिरेकम्यन्त्रकम् नदी ॥ ३४ ॥

किंतु विग्रहमपस्थितं विद्वेक्य व्यग्रविग्रहात् । यथा ।
 यथाकालं ज्ञेयं प्राण्यतेः यथापि भवेत् ।

25

तद्वृत्तीतिरियं देव विस्तारयति इति ॥ ३५ ॥
 अथं च ।

गहनो दूग्धीरवमासने शरता गुणः ३

विपत्तौ च महाहोके शीरतामकुच्छति ॥ ४४ ॥

अन्यच्च ।

प्रसूतः सर्वसिद्धीनामुत्तापः प्रथमः किल ।

अतिशीब्रमप्यन्यः किं भिमस्ति न मूढतः ॥ ४५ ॥

विशेषतश्च महाबलीऽसौ चिन्नवर्णो राजा । यतः ।

बलिना सह योद्धव्यमिते नास्ति निदर्शनम् ।

तद्युद्धं हस्तिना सर्वे नराणां मृत्युमारहेत् ॥ ४६ ॥

अन्यच्च ।

१० स मूर्खः कालमप्राप्य चोऽपकर्तारि वर्तते ।

कलिर्बलवता सर्वे कीट्यशोचमो यथा ॥ ४७ ॥

किं च ।

कौर्म संकोचमास्वोप प्रहारमपि मवेयेत् ।

प्रातकाले तु नीतिज्ञ उचिष्ठेः क्रूरमपेवन् ॥ ४८ ॥

११ महस्वरूपे, ज्युषायज्ञः सममेव भवेत्समः ।

समुन्मूलयितुं बुद्ध्यास्तुभ्यनीव नदीरयः ॥ ४९ ॥

अतस्तद्वृत्तो, प्याश्वात्य तावद्वियतां यावद्दुर्गः सञ्जीक्रियते ।

यवः ।

एकः शतं यो धरति प्राकारस्थो घनर्धरः ।

२० शतं शतसहस्राणि तरसादुर्गं विशिष्यते ॥ ५० ॥

किं च ।

अदुर्गो विषय कस्य कारेः परिमवास्वदम् ।

अदुर्गिनाश्रयो राजा पातयुक्तमनुभवत् । ५१ ॥

दुर्गे कुर्यान्महास्वातमुष्णप्रकारसंयुतम् ।

२५ सयन्त्रं सज्जं शैकसरिम्बकवनाश्रयम् । ५२ ॥

विस्तं भेत्तातिवैषम्यं रसवान्येऽप्यहम् ।

प्रणशश्चापसारश्च सर्वैता बुर्नसैपदः ॥ ५३ ॥

राजाह—दुर्गानुसंधाने को नियुज्यताम् । चक्रा मूले—

यो यत्र कुशलः कथं ते तत्र विनियोजयेत् ।

कर्मत्वष्टकर्मो यः शास्त्रज्ञोऽपि विमुक्तः ॥ २३ ॥

तदाहूयतां सारसः । तत्रानुष्ठिते सत्यात्मते सारसप्रसन्नोऽयं राजोवाच—भोः सारस त्वं सत्वरं दुर्गमनुसंधेहि । चारसः मया

प्योवाच—देव दुर्गे तावदिदमेव विरात्स्मृतिरूपिस्तास्ते महस्तरः । किंत्वमभ्यवर्तिद्वीपे हृदयरामहः क्रियताम् । इत्यतः

धान्यानां संग्रहो राजसुतम, सर्वसंग्रहात् ।

निक्षिप्तं हि मुखे रत्नं न कुर्यात्प्रणवारणम् ॥ २६ ॥

किं च ।

10

ख्यातः सर्वरसानां हि लवणो रस उत्तमः ।

दृष्टीतं च विना तेन व्यञ्जनं गोमयायते ॥ २७ ॥

राजाह—सत्वरं गत्वा सर्वमनुतिष्ठ । पुनः भविष्य मतीहारी धने—देव सिंहलद्वीपादागतो मेघवर्णो नाम कायसः सभरीवारी द्वारि तिष्ठति । देवपादं द्रष्टुमिच्छति । राजाह कर्कशः पुनः सर्पिणा बहुद्वष्टारथ तद्वति संग्रह इत्यनुवर्तते । चक्रो

ज्ञते देव अस्येवम् । किंतु काकः स्थलपरः । तेनस्मरिषते नियुक्तः कथं संग्रहाः । तथा चोक्तम् ।

आत्मपत्नं परित्यज्य परपक्षेषु यी रतः ।

स परैर्हन्वते मूढो नीलवर्णेशृगालवत् ॥ २७ ॥

३०

राजोवाच कथमेतत् । मन्त्री कथयति—

कथा सप्तमी ।

अस्मरण्या कश्चिच्छृगालः श्वेच्छस्य वगरोऽन्ते श्वाभ्यनी-
लीभाण्डे पतितः । पश्चात्तत्र उत्पातुमसर्पः श्वतरात्मानं मृत-
वत्सदृश्यं स्थितः । अथ नीलीभाण्डस्याभिज्ञा मृत इति ज्ञात्वा
तरमात्ममुत्थाप्य दूरे नीत्वापसारितस्तस्मात्पलायितः । ततोऽती

गन्वा स्वकीयसुखार्थं नीककर्णभवन्तीत्यादिन्तपन् अ-
सिदानीमुत्तमकर्माः । स्वार्थं स्वकीयो-कार्यं किं न साधयामि ।
इत्यालोभ्य शृगाकानाहूय तनोक्तम् अहं मगवत्या वनदेवत-
यः । इहस्तेभ्यारम्भराज्ये सर्वविधिस्तेनाप्युक्तिः तद्व्याख्या-

१) रण्येऽस्मद्वत्तया अण्यकार्यं कार्यः शृगाकाश्च तं विशिष्टवर्णम-
वलाभ्य साहाय्यार्थं भगवन्वीपुः अथशापार्थं देवः । इत्य-
नेनैव क्रमेण सर्वेष्वरण्यवासिष्यादिष्वयं तस्य बभूव । ततस्ते-
न स्वज्ञातिभिराभूतेनापिष्यं सपिष्यम् ततस्तेन व्याघ्रसिंहादीनु-
त्तमपरिजननमाप्य सुदासि शृगाकात्कलोभ्य सञ्ज्वानेनावज्ञथा

२) स्वज्ञातयः सर्वे दूरीकृताः । ततो विषण्णाञ्च्युगलानवलोक्य
केनचिद्दृष्टशृगाभेनैतन्मद्विज्ञातम् मा विवीदत । यदनेनान-
भिज्ञेन नीतिविदो मर्मज्ञा वयं स्वसमीपात्परिभूतास्तद्यथा न-
व्यति तथा विधेयम् । यतोऽपी अथाब्राह्मणो वर्षमात्रविप्रल-
ब्धाः शृगाकमहात्वा राजानमिमं मन्थन्ते तद्यथायं परिचितो
३) भवति तथाः कुतः । तत्र वैश्वानुष्ठेयम् । यतः सर्वे संख्यासमये
मेनेजाने महारावमेकदैव करिष्वथ । तत्रस्तं शब्दमाकर्ष्य
जातिस्वभावात्तेष्वपि शब्दः कर्तव्यः । ततस्तथानुष्ठिते सति त-
द्वृत्तम् । यतः ।

यः स्वभावो हि यस्यारिः स तित्थं दुःखतिक्रमः ।

४) या यदि कियते शम्भु तर्हि नाश्रात्पुमानहम् ॥ ७८ ॥

ततः शब्ददामिनाय स अत्रात्रेण हतः । तथा श्रीकम्—

छिद्रं बर्मे च वीर्यं च सूर्यं वेत्ति मित्रो रिपुः ।

दहत्यन्तर्गतशैव शृङ्गं हस्तपिपासकः ॥ ७९ ॥

अतोऽहं ब्रवीमि आत्मनस्तं प्रसिद्धयं इत्यादि ॥ राजाह

५) यद्यपि तथापि दृष्टवतां वाक्यं दूरादागतः । तत्रसंग्रहे निचा-
रः कार्यः चक्रो ज्ञेयं देवः मन्त्रिभिः प्रहिती दुर्गश्च सञ्जी-
कृतः । अतः शृकोऽप्यानीय प्रस्थाप्यताम् । यतः ।

मन्दं जघान चाणक्यस्तीक्ष्णदूतप्रयोगतः ।

तदूरान्तरितं दूतं पश्येच्छारसमन्वितः ॥ १० ॥

ततः सभां लुब्धाहूतः शुक्रः काकथ । अक्रः किञ्चिद्दुत्र-
ताशिरा दत्तासन उपविश्व ब्रूते—भो हिरण्यगर्भ महाराजा-
राजः श्रीविप्रवर्षस्त्वां समाज्ञापयति । यदि जीवितेन
श्रिया वा प्रयोजनमस्ति तदा सखरमगत्यास्मच्छरणी प्रणम ।
न चेदवस्थातुं स्थानान्तरे चिन्तय । राजा सकोपमाह—आः
कोऽप्यस्माकं पुरतो नास्ति ये एनं गृह्णस्त्यति । उरुवाय मे-
घवर्णो ब्रूते—देव आज्ञापय । हन्मि दुष्टं शुक्रम् । सर्वघो
राजानं काकं च मान्त्वयन्ब्रूते—गृणु तावत् ।

न सा सभा यत्र न सन्ति वृद्धा

वृद्धा न ते ये न वदन्ति धर्मम् ।

धर्मः स नो यत्र न सत्यमस्ति

सत्यं न तद्यच्छलमम्पुरीति ॥ ११ ॥

यतो धर्मक्षेपः

दूतां म्लेच्छोऽप्यवध्यः स्याद्राजा दूतमुखो यतः ।

उद्यमेष्वपि शस्त्रेषु दूतो वदति नान्यथा ॥ १२ ॥

किं च ।

स्वावकर्षं परोत्कर्षं दूतोक्तैर्मन्वते तु कः ।

सदैवावध्यभावेन दूतः सर्वं हि जल्पति ॥ १३ ॥

ततो राजा काकथ स्वामं प्रकृतिनापन्नौ । शुक्रोऽप्युत्पाव
चलितः । पश्चाच्चक्रवाकेषानीय प्रबोध्य, कनकाङ्काराजिकं
दत्त्वा संप्रेषितो यथौ । शुक्रोऽपि पिन्व्याचलं गत्वा राजानं व्रणन
वान् । राजोवाच—शुक्र का वार्ता । कीदृशोऽसौ देशः ।
शुक्रो ब्रूते—देव संसेवादियं वार्ता । संपत्ति युद्धोद्योगः क्रिय- 25
ताम् । देशश्चासौ कर्पूरद्वीपः स्वर्गकदेशो सभा च द्वितीयः
स्वर्गपतिः । कथं वर्जयितुं शक्यसे । ततः सर्वमिच्छामाहूय

१ काकोपि ३० पा । २ कोऽप्यस्माकं नास्तीतिपराम्तरम् ।

राजा मन्त्राण्युपविष्टः । अहम्—संप्रति कर्तव्यविग्रहे
यथाकर्तव्यमुद्देशं मूत्राणि विग्रहः पुनरवश्यं कर्तव्यः । त-
था चीकम्—

असंतुष्टा द्विजा नष्टाः संतुष्टाश्च महोत्तमः ।

सलज्जा गणिका नष्टा निर्लज्जाश्च कुलस्थियः ॥ ६४ ॥

दूरदर्शाः नाम गुप्तो मूत्रे—देव ह्यसन्नितया विग्रहो न विधिः
यतः ।

मित्रामात्यसुहृद्गर्वा यदा स्फुर्डमकवः ।

शत्रूणां विपरीताश्च कर्तव्यो विग्रहस्तादा ॥ ६५ ॥

। अन्यच्च ।

भूमिभिर्बं हिरण्यं च विग्रहस्य कलषयम् ।

यदैतन्निश्चितं भावे कर्तव्यो विग्रहस्तदा ॥ ६६ ॥

राजाह—मद्वलं तावदवलोकयतु मन्त्री । तदेतेषामुपयोगो ज्ञा-
यताम् । एवमाहूयतां मोहूर्तिकः । निर्णयं शुभलभं ददातु ।

5 मन्त्री मूत्रे । तथापि सहसा यात्राकरणमनुचितम् । यतः ।

विशन्ति सहसा मूत्रा येऽविचार्य द्विपद्वलम् ।

खड्गधाराप्रास्विकं छभन्ते ते मुनिश्चितम् ॥ ६७ ॥

राजाह मन्त्रिन् ममोत्साहमङ्गं सर्वथा ना कृथाः विजिगी
पुर्वथा परभूमिमाह्वामिति तगा कथय । गुप्तो मूत्रे—तत्कथ-

20 यामि । किंतु तदनुष्ठेयमेव कलषदम् । तथा चीकम्—

किं मन्त्रेणानुष्ठानाच्छान्त्रविन्पृथिवीपतेः ।

न शीघ्रपरिज्ञानाद्दशाघेः शान्तिः कश्चिद्वेत् ॥ ६८ ॥

राजादेश्चानतिक्रमणीयः । तन्निवेदयामि । शृणु देव ।

नद्याद्रिवनदुर्गेषु यत्र यत्र भयं नृप ।

25 तत्र तत्र च सेनानीर्भावाद्द्यूहील्लवैर्बलेः ॥ ६९ ॥

कलाध्यक्षः पुरो यायात्नवीरपुंसुषाम्भितः ।

मध्ये कलषं स्वामो च कोशः पश्यन् यद्वलम् ॥ ७० ॥

पा० । किं मन्त्रिणामनुष्ठाने शौक्यवदुचिर्वापतेः ।

पार्श्वयोर्द्वयं गच्छात्तन्नामं पार्श्वती रवाः ।
 स्थानं पार्श्वयोर्भागा नामना च स्वतया ॥ ७१ ॥
 पश्चात्तेनापतिर्णियाखिन्नानाश्वासयच्छनेः ।
 मन्त्रिभिः सुभटैर्युक्तः प्रतिव्यूह बलं कृपः ॥ ७२ ॥
 समेयाद्विजयं भागैर्जलद्वयं समहीपरम् ।
 सममश्वैर्जले नौभिः सर्वत्रैव पदातिभिः ॥ ७३ ॥
 हस्तिनां शमनं शोले प्रशस्तं जलदागने ।
 तदन्यत्र सुरंगानां पत्तीनां सर्वदेव हि ॥ ७४ ॥
 शैलेषु दुर्गमणेषु विधेयं नृपरक्षणम् ।
 स्व्यांश्च रक्षितस्यापि शयनं योगिन्द्रिया ॥ ७५ ॥ 10
 नाशयेत्कर्षयेच्छत्रुर्दुर्गकण्टकमर्दनः ।
 परदेशप्रवेशे च कुर्यादाटाविक्रान्पुरः ॥ ७६ ॥
 यत्र राजा तत्र कोशो विना कोशात्त राजता ।
 स्वधृत्येभ्यस्ततो दद्यात्को हि क्षत्रुर्न घृज्यते ॥ ७७ ॥

यतः ।

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न नरस्य नरो दासो दासस्त्वर्थस्य भूपते ।
 गौरवं ल्यबवं वापि धनाधननिबन्धनम् ॥ ७८ ॥
 अभेदेन च युध्येत रक्षकैव परस्परम् ।
 फल्गु सैन्यं अयोक्त्रिन्मध्ये लूहस्य कारयेत् ॥ ७९ ॥
 पदार्तीश्व महीपालः पुरोऽनीकस्य योजयेत् । 20
 उपरुध्यारिमासीत राष्ट्रं वास्योपपीडयेत् ॥ ८० ॥
 त्यदनाश्वैः समे युध्येदनुषे नोद्विपे तथा ।
 वृक्षगुहमावृते चरिरेषिचर्मावपि स्वडे ॥ ८१ ॥
 दूषयेच्चास्य सततं यवसाग्नोदकेन्धनम् ।
 भिन्याच्चैव तडागाणि प्राकारापरिखास्तथा ॥ ८२ ॥ 25
 बलेषु प्रमुख्ये हस्ती न तपान्वा महोपिनः ।
 निजैरवयवैश्च मातङ्गोऽप्रापुमभ्युतः ॥ ८३ ॥

सन्मन्त्रश्च सैन्यानां प्राकारो अङ्गुली चमः ।

समादत्ताधिको राज्ञा विजयी स्थलविपद्हे ॥ ८४ ॥

तथा चोक्तम्—

युध्यमान्य ह्यारूढा देवानामपि दुर्जयाः ।

५ आप दूरस्थितास्तेषां प्रैरिषो हस्तवर्जिनः ॥ ८५ ॥

प्रथमं युद्धकारित्वं समस्तबलपालनम् ।

दिष्मार्गीणां विशोधिस्त्वं पतिकर्म प्रचक्षते ॥ ८६ ॥

स्वभावशूरमस्त्रप्रविरक्तं जितश्रमम् ।

प्रासिद्धसत्रियप्रायं बलं श्रेष्ठतमं त्रिदुः ॥ ८७ ॥

१० यथा प्रभुकृतान्मानाद्युध्यन्ते भुवि मानवाः ।

न तथा बहुभिर्दत्तैर्विणैरपि भूपते ॥ ८८ ॥

वरमन्पत्रं मारं नै कुर्यान्मुण्डमण्डलीम् ।

कुर्यादसारमङ्गी हि सारमङ्गमपि मुटम् ॥ ८९ ॥

अप्रसादोऽनार्थिष्ठानं देयांशहरणं च यत् ।

१५ कालयापोऽपतीकारस्तद्विराम्यस्य कारणम् ॥ ९० ॥

आपीडयन्बलं शशोर्निगीपुरतिशोषयेत् ।

मुलस्राघ्यं द्विषां सैन्यं शीघ्रयानप्रवाडितम् ॥ ९१ ॥

दायादादपरो मन्त्रो नास्ति भेदकरो द्विषाम् ।

तस्माद्दुःखापथेऽत्माद्यायादं तस्य विद्विषः ॥ ९२ ॥

२० संधाय युवराजेन यदि वा मुल्यमस्त्रिणा ।

अन्तः प्रकीर्षनं कार्यमभियोक्तुः स्वियत्मनः ॥ ९३ ॥

कुरं मित्रं रणे चापि भङ्गं दत्त्वा निवर्तयेत् ।

अथवा गोप्रहाकृष्ट्या तच्छस्याभितकषणान् । ९४ ॥

स्वगर्ज्यं वासयेद्वाजा परदेशावग्राहनात् ।

२५ अथवा दानमानाम्यां चासिद्धं धनम् इति तन् ॥ ९५ ॥

राजाह—आः किं बहुनादितेन

आम्बोदयः परम्लानिर्द्वयं नीतिरिनीयती ।

तदूरीकृत्य कृतिभिर्वाचस्पत्यं प्रतीयते ॥ ९१ ॥

मन्त्रिणा विहस्योच्यते—सर्वमेतद्विशेषतश्चोच्यते ।
किंतु ।

अन्यदुच्छृङ्खलं संखमन्यच्छास्त्रनियन्त्रितम् ।

सामानाधिकरण्यं हि तेजस्तामरयोः कृतः ॥ ९० ॥ ७

तत्र उत्थाय राजा मौहूर्तकापेदितलग्ने प्रस्थितः ।

अथ हितप्रणिधिर्हरण्यगर्भमगत्वावाच—देव समागत-
भायो राजा चित्रवर्णः संप्रति मलयपर्वतावित्यकार्षीं समावा-
सितकटकौऽनुवर्तते । दुर्गशोधनं प्रतिक्षणमनुसंधातव्यं यतो
ऽतौ गृध्रो महामन्थी किं व केनचित्सह तस्य विश्वासकथाप्रस- 10
ङ्गेनैतादेष्वितमवगतं मया यवनेन कोऽप्यस्मत्पुत्रं मगिव नियुक्तः ।
चक्रो ब्रूते—देव काक एवाधी संभवति । राजाह—न कदा-
चिदेतत् । यद्येवं तदा कथं तेन शुकस्याभिभवीद्योगः कृतः ।
अपरं च । शुकस्यागमनात्तस्य विमहोत्साहः स शिरावत्रा-
स्ते । मन्त्री ब्रूते—तथाप्यागन्तुः शङ्कनीयः । राजाह—आ- 15
गन्तव्योपि कदाचिदुपकारका दृश्यन्ते गृणु ।

परोऽपि हितवान्धन्धुर्बन्धुरप्यहितः परः ।

आहितो देहजो व्याभिहितमारण्यमौषधम् ॥ ९८ ॥

अपरं च ।

आसीद्द्वीश्वरो नाम शूद्रकस्य महीभूतः ।

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सैवकः स्वल्पकायेन स ददौ सुतमात्मनः ॥ ९९ ॥

चक्रः पुच्छति—कथमेतत् । राजा कथयति—

कथा अधमी ।

अहं पुरा शूद्रकस्य राज्ञः क्रीडामरसि कर्पूरकलिनामोरा-
जहंसस्य पुत्र्या कर्पूरमजर्षा सहानुसमवाग्मन्तम् तत्र शीरव 25
रो नाम महाराजपुत्रः कुतश्चिदेषादानस्य राजाहारेभ्युपगम्य प्रती
हारमुवाच—अहं तावदेवनाशीं राजानुक्तः । मां राजन्सर्वं करय ।

तत्सतेनापौ राजदर्शनं कृत्वा ब्रूवे—देव यदि मया सेव
केन प्रयोजनमस्ति तदास्मद्वर्तनं क्रियताम् । शूद्रक उवाच
किं तं वर्तनम् । वीरवरो ब्रूते—प्रत्यहं सुवर्णपत्रशतानि दे-
हि । राजाह—का ते घामिणी । वीरवरो ब्रूते—द्वौ बाहू तृ-
तीयश्च स्वर्णः । राजाह—मैतच्छकम् । तच्छ्रुत्वा वीरवरश्च-
लितः । अथ मन्त्रिप्रभिरुक्तम्—देव दिनत्रतुष्टयस्य वर्तनं दत्त्वा
ज्ञापयतामस्य स्वरूपं किमुपयुक्तोऽयमेतावद्वर्तनं गृह्यत्यनुपयुक्तो
वति । ततो मन्त्रिवचनादप्यु वीरवराय ताम्बूलं दत्त्वा पञ्च-
शतानि सुवर्णानि दत्तानि । तद्विनियोगश्च राजा सुनिभृतं नि-
रूपितः । तदर्थं वीरवरेण देवेभ्यो ब्राह्मणेभ्यश्च दत्तम् स्थि-
तम्यर्धं दुःखितेभ्यः । तद्वशिष्टं भोज्यभ्ययदिलासव्ययेन ।
एतत्सर्वं नित्यकृत्यं कृत्वा रामशारमहानिशां स्वर्णपाणिः सेवते ।
यदा च राजा स्वयं समादिशति तदा स्वगृहमपि याति ।

अथैतदा कृत्वा तदुर्द्वारां रात्री राजा सकरुणं क्रन्दनध्वनिं
शुभाच शूद्रक उवाच—कः कोऽत्र शारि । तेनां कम्—दे-
व अहं वीरवरः । राजोवाच—क्रन्दनानुसरणं क्रियताम् । वी-
रवरः यथाज्ञापयति देव इत्युक्त्वा चलितः । राजा च चि-
न्तितम्—नेतदुचितम् । अथमेकाकी राजपुत्रो मया सूचीभेदे
तमसि प्रेरितः तदनु गत्वा किनेतादिति निरूपयामि । ततो
राजापि स्वदुमादाय तदनुसरणक्रमेण नमराद्वहिर्निर्जगाम ।
तदा च वीरवरेण सा रुदती रूपयज्ञनमंपचा सर्वालंकारभू-
षिताः कञ्चिदुत्थो दृष्ट्वा पृथक्—ह्य-स्वम् । किमर्थं रोदिषि
द्विभेक्तम्—अहमेतस्य शूद्रकस्य राजलक्ष्मीः । चिरद्वैतस्य
भुजङ्गापायां महता सुक्तेन विभ्रान्तम् । इदानीमन्यत्र गमि-
ष्यामि । वीरवरो ब्रूते—मन्त्राण्यः ब्रह्मवर्षे ब्रह्मपायोऽप्य-
स्ति । तत्कथं स्यात्पुनरिहा तद्व्यसनं चकार । लक्ष्मीकथाच-
चारि त्वमात्मनः पुत्रं शक्तिवरं दत्तमिहास्मत्सन्तोषेण समवत्वाः स-

र्वमङ्गलाया उपहारीकरोपि तदाह पुनस्तत्र सुधिरं सुखं निवसामि इत्युक्त्वाहस्याभवत् ।

ततो वीरवसेण स्वगृहं गत्वा निद्रायमानो स्वभवः प्रदी-
धिता पुत्रश्च । तौ निद्रां परित्यज्योत्पायोवनिष्टौ । वीरवरस्त-
त्सर्वं लक्ष्मीवचनमुक्तवान् । तच्छ्रुत्वा सानन्दः शक्तिधरो मू- ०
ते—धन्योऽहमेवंभूतः स्वामिराज्यस्कार्यं वन्द्यमोक्षयोमः क्षा-
व्यः । तत्कोऽवुतः तिलम्बाय हेतुः । एवंविधे कर्मणि
देहस्य विनियोगः क्षाध्यः । यतः ।

धनानि जीवितं चैव परार्थं प्राक्त-उत्सुमेह ।

सन्निमित्तो वरं त्यागो विनाशो नियतमिति ॥ १०० ॥ 10

शक्तिवरमातोवाच—यद्येन कर्तव्यं तद्वेनाप्यग्नेर्न कर्मणा
मुख्यस्य महावर्तनस्य निष्कृत्यो भावष्यति । इत्युक्तोऽप्य सर्वे
र्वमङ्गलायाः स्थानं गताः । तत्र सर्वमङ्गलां संपूज्य वीरवरोऽ-
ते—देवि प्रसीद । विजयतां विजयतां गृहको महाराजः । गृहता-
मुपहारः । इत्युक्त्वा पुत्रस्य शिरश्चिच्छेद । ततो वीरवरश्चिन्त 15
यामास—गृहीतराजवर्तनस्य निस्तारः कृतः । न
त्रस्य औपनेनालम् । इत्यालोच्यत्मनः शिरस्छेदः
ततः स्त्रियापि स्वामिपुत्रशोकार्थंया तदमुहितम् ।
राना साश्वर्यं चिन्तयामास—

जीवन्ति च भ्रियन्ते च सद्विधाः क्षत्रकन्तकाः ।

अनेन सहशो लोके न मृतो न भविष्यति ॥ १०१ ॥

तदेतेन परित्यक्तेन मम राज्येनाप्यप्रयोजकम् । ततः शूरकेण
पि स्वाशिरश्छेत्तुं स्वङ्गः समुत्थारितः । अप्युक्तस्तु सर्वमङ्ग-
लाया राजा हस्ते धृत उक्तश्च—पुत्रं प्रसन्नान्ति त्रै-
ता साहसेनालम् । जीवन्तान्नेऽपि वरं राज्यं तद्गुणं भासि 25
राजा च साष्टाङ्गपार्श्वं प्रणम्योवाच—देवि किं मे राज्यम् ।
जीवितेन वा किं प्रयोजनम् । इत्युक्तं तदा स्वामिपुत्रो ममावुः

१ ' निजपुत्रस्य मे जीवितं विरम्यन्त्य' १०० ॥ १० ॥

हितोपदेशी

एतन्मते महीपालः परस्वैस्व विभातयेत् ॥ ११० ॥

अन्यत् ।

अथ कन्दमया राजा प्रजागरुतश्रमम् ।

दिवस्मृतं समाह यास्मिन्नाव्याकुलसैनिकम् ॥ १११ ॥

७ अरस्तस्य समादिनो बले कस्य यथावकाशं दिवानिशं घन्त्व-
स्मत्तेनवतयः । तत्रावुष्ठिते चित्रवर्णस्य सैनिकाः सेनापतयश्च
ब्रह्मो निहन्ताः । तत्रावुष्ठिते दिवण्णः स्वभन्निर्णं दूरदर्शि-
नमाह -- तात किमित्यस्मदुपेक्षा क्रियते किं काप्याविनयो समा-
स्ति । तथाचोक्तम् --

१० न राज्य प्राप्तमित्येष वर्णितोऽवमसंमतम् ।

श्रियं ह्यविनयो हन्ति नरा रूपमिरोत्तमम् ॥ ११२ ॥

अपि च ।

दक्षः श्रियमधिगच्छति पथ्यमशी कल्प्यतां सुखमरोगी ।

उद्युक्ती विद्यान्तं धर्मार्थयशांसि च विनीतः ॥ ११३ ॥

१५ शृंगोऽवदत् -- देव शृणु ।

अविद्वानपि भृशलो विद्यादृष्टोपसे वा ।

परां श्रियं नवाप्नोति जज्ञासन्नतदर्थथा ॥ ११४ ॥

अन्यत् ।

पानं स्त्री मृगया द्युतमर्थदुपगमेव च ।

२० वाग्दण्डयोश्च पारुष्यं व्यसनानि महीभुजाम् ॥ ११५ ॥

अथ च ।

न माहसैकान्तं सानुवर्तिना

न चाप्युपाशोपहताम्बरत्वनना ।

त्रियन्तयः क्षनयमनासुमूर्तिना

२५ नयं च शान्तिं च वधन्ति संपदा ॥ ११६ ॥

स्वर्णं स्वर्णलोभात्प्रमत्तकोकय साहसिकवर्तिना मयोपन्थस्तेष्व-

मन्त्रेष्वनवधानं वाक्पाकस्यं च कुर्यात् । अतो दुर्नितिः परा
निदमनुभूयते । तथा चोक्तम्—

दुर्भन्त्रिणं कमुपयान्ति न नीतिदोषाः ।

संतापयन्ति कम्पयन्भुजं न रोगाः ।

कं श्रीर्न दर्शयति कं न निहन्ति मृत्युः ।

कं स्त्रीकृता न विषयाः पस्तिपयन्ति ॥ १३ ॥

अपरं च ।

मुदं विषादः शरदं हिमागम-

रुमो विवश्वान्सुकृतं कृतमता ।

त्रिषोपपत्तिः शुचमापदं नयः

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श्रियः स्मृत्वा अपि हन्ति दुर्नवः ॥ १८ ॥

ततो मयाप्यालोचितम्—प्रज्ञाहीनोऽयं राजा । नो वैकर्ष्यं
निशास्त्रकथाकौमुदीं वागुक्त्वाभिस्तिमित्यति । एतः ।

यस्य नास्ति स्वयं प्रज्ञा शार्द्धं तस्य करोति किम् ।

लोचनान्म्यां विहीनस्य दर्षणः किं करिष्यति ॥ १९ ॥ 5

इत्यालोच्य तूर्णो स्थितः । अयं राजा बद्धाश्लिराह—ता-
अस्त्ययं ममापराधः । इदानीं यथाशक्तिषट्कटारहितः प्रत्या-
प विन्ध्याचलं गच्छामि तथोपदिश । गृध्रः स्वर्गतं चिन्तय-
—क्रियतामत्र प्रतीकारः । चतः ।

देवतासु गुरौ गोषु राजसु ब्राह्मणेषु च ।

20

नियन्तव्यः सदा कोशो बालवृद्धानुरेषु च ॥ १२० ॥

प्रात्री प्रहस्य द्यूते—देव ना भेदीः । समाश्वमिहि । गृगु देव
मन्त्रिणां मित्रसंवाने मिपजां सानिपातके ।

कर्मणि व्यज्यते प्रज्ञाः सुखे को वा नै पण्डितः ॥ ११ ॥

अपरं च ।

25

आरभन्तेऽल्पमेवाज्ञाः कामं ध्ययां चिन्तयन्ति च ।

महारम्भाः कृतधियास्तिष्ठन्ति च निराशुजाः ॥ १२२ ॥

१ 'मुदं विषादः' एतत्पद्यंताम्भसुस्तके ।

१२२ अत्र प्रतापदेव दुर्गे बहुकृत्वा कीर्तिप्रतापसाहितं त्वाम्
 चिंरग कालेन विन्ध्याचले मेष्यामि । राजाह—कचमधुना
 स्वल्पबलेन तत्संपद्यते । गृध्रो वदति—देव सर्वं भविष्यति ।
 यतो विजिगीषोर्दीर्घमुद्रता विजयासञ्जेरवश्यंभावि लक्षणं त-
 ३ सहस्रैव दुर्गाधरोषः क्रियताम् ।

प्रहितप्रणिधिना ककेनगत्य हिरण्यगर्भस्य तत्कथितम्—
 देव स्वल्पकञ्च एवायं राजा विभ्रवर्णो गृध्रस्य मन्त्रोपस्तम्भेन दुर्गा-
 धरोधं करिष्यति । राजाह—सर्वज्ञ किमधुना विधेयम् । च-
 को ब्रूते—स्वबले मारासास्विचारः क्रियताम् । तज्ज्ञात्वा
 १० सुवर्गवस्त्रादिकं यथाह प्रसादनदानं क्रियताम् । यतः ।

यः काकिनीमप्यपथप्रपन्नां
 संमुहुरेन्निष्कसहस्रतुल्याम् ।

कालेषु कोटिभ्यपि मुक्तहस्त-

स्तं राजसिंहं न जहति लक्ष्मीः ॥ १९६ ॥

१५ अन्यथा ।

ऋतौ विवाहे व्यसने रिपुतये

यशस्करे कर्मणि भिन्नसंग्रहे ।

श्रियामु नारीप्वधनेषु बान्धवेषु-

ध्वनिव्ययो नास्ति नराभिषाट्टम् ॥ १९७ ॥

२० यतः ।

मूर्खः स्वल्पवयवासात्सर्वनाशं करोति हि ।

कः सुधीः संज्जमेद्राण्डं शुक्लस्यैवातिताव्यसात् ॥ १९९ ॥

राजाह—कथमिह समयेऽतिव्ययो युज्यते । उक्तं च—

आपठये वनं रसेनू इति मन्त्रो ब्रूते—श्रीमतः कचमापदः ।

२४ राजाह—कदाचिच्चलते लक्ष्मीः । मन्त्री ब्रूते—संचितापि वि-
 नश्यति । तदेव कार्पण्यं विमुच्य क्षानसानाम्यां स्वभटाः पुर-
 क्रियन्ताम् । तथा चोक्तम्—

परस्परज्ञाः सिंहशाल्यपुं शशाङ्गमुनिविद्याः ।
कुलीनाः पूजिताः सम्प्रतिमति विप्रसङ्गः ॥ ११ ॥

अपरं च ।

सुमटाः कीलसीपद्माः संहताः कृतनिष्ठाः ।

अपि पञ्चशतं शूरा निमन्ति विपुवादिभिर ॥ १० ॥

किं च ।

शिष्टैरप्यविशेषज्ञ टम्रश्च कृतनाशकः ।

त्यज्यते किं पुनर्मान्द्वैर्यथाप्यात्मवसिभः ॥ १२८ ॥

यतः ।

सख्यं शीर्यं दवा स्यागो वृपस्येते महागुणाः ।

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एभिर्मुक्तो महीपाकः प्राप्नोति स्वसु भाष्यताम् ॥ १२९ ॥

ईडशि प्रस्तावेऽमात्वास्तामदेव पुरस्कृतव्याः । तथा

चोक्तम्—

वी येन प्रतिबद्धः स्यात्सह तेनोद्युधी जग्यी ।

स विश्वस्तो नियोक्तव्यः प्राज्ञेषु च वनेषु च ॥ १३० ॥ 15

यतः ।

धृत्ः स्त्री वा शिशुर्यस्य मन्दिनः तर्कमहीपतेः ।

अनीतिवचनासिक्तः कार्वाण्यो स विमथ्यति ॥ १३१ ॥

शुभु देव ।

हर्षकोधी समी मख्य शास्त्रार्थे प्रत्यर्थास्वयं ।

निश्चं मृत्यानुक्तेसा च तस्य स्वादन्वा भरा ॥ १३२ ॥

येषां राजा चङ्ग स्यात्प्राप्तुमप्यपपत्तौ सुखम् ।

कमात्वा इति मात्प्राप्तुमप्यपपत्तौ सुखम् ॥ १३३ ॥

यतः ।

महीभुजो नयप्रसाव संश्लेषितो वीरिवरः ।

कामाख्यात्मकप्रतिभा. इति मातामिषः । २. किञ्च सुखमाप्तौ इति मा
कः ।

स्खलतो हि करालम्बः सुदृक्त्वाविषयोहितम् ॥ ११४ ॥

अथागच्छ मज्जन्म मेकमर्णो ब्रूते—देवः दृष्टिमसादं कुरु ।
इदानीं विपक्षो दुर्गाद्वारिं यतते । तद्देवपादादेशाद्दक्षिर्भिःसृत्य
स्वविक्रमं दर्शयामि तेव देवपादान्तमानुष्यमुपगच्छामि । अ-
क्रो ब्रूते—मैवम् । सदि बहिर्निःसृत्य धोद्वल्पं तदा युगाश्रय
णमेव निष्प्रयोजनम् । अपरं च ।

विषयो हि यथा नक्रः सखिच्छत्रिर्गतो यशः ।

वनाद्भिर्निर्गतः शूरः सिंहोऽपि स्यान्मृगमालिनम् ॥ ११५ ॥

देव स्वयं गत्वा दृश्यतां युद्धम् । यतः ।

10 पुरस्कृत्य बलं राजा योधयेदवलोकयन् ।

खामिनाधिष्ठितः श्वापि किं न सिंहायते ध्रुवम् ॥ ११६ ॥

अथ ते सर्वे दुर्गाद्वारं गत्वा महाहर्षं कृतवन्तः । अपरेद्यु-
श्चित्रवर्णो राजा गृध्रमुवाच—तात स्वप्रतिज्ञातमधुना निर्वाह-
य । गृध्रो ब्रूते—देव क्षुणु तावत्—

15 अकालसहमत्यर्ष्यं मूर्खव्यसनिनायकम् ।

अगुप्तं भीरुयोधं च दुर्गव्यसनमुच्यते ॥ ११७ ॥

तत्तावदत्र नास्ति ।

उपजापाश्रिरारोधोऽवस्कन्दस्तीव्रपौरुषम् ।

दुर्गस्य लङ्घनोपायाश्चत्वारः कथिता इमे ॥ ११८ ॥

20 अत्र यथाशक्ति क्रियते यत्नः । दुर्गे कथयति । एवमेव
ततोऽनुदित एव सास्करे चतुर्ध्रुपि दुर्गाद्वारेषु वृत्ते युद्धे दुर्गा
न्यतरगृहेष्वेकदा काकैर्निर्विषिष्ठः । ततः गृहीतं गृहीतं दु-
र्गम् इति कोलाहलं श्रुत्वा सर्वतः प्रदीप्तमिन्द्रकोकय राजहं-
ससैनिका दुर्गवासिनश्च सत्वरं हवं प्रविष्टाः । यतः ।

30 सुमन्त्रितं सुविकार्यं सुधुर्कं सुपलायितम् ।

प्राप्तकाले यथाशक्ति कुर्यात् तं विचारयेत् ॥ ११९ ॥

राजहंसः स्वभावात्मन्दगतिः सारसद्वितीयश्च चित्रवर्णस्य सेना

पतिना कुङ्कुटेनागव्य वेष्टितः । हिरण्यवर्णः सास्समाह—सार-
 स सेनापते समालोधात्प्रभानं कर्म-व्यासदादिष्वाति । त्व-
 धुना मन्तु शक्तः । तत्कृत्वा अलं मविष्वात्मानं वस्ति ।
 धम्मपुत्रं चूडामणिनामानं सर्वज्ञमंगत्या रामानं करिष्वाति ।
 सारसो ब्रूते—देव न वक्तव्यमेव दुःखं वचः । यावच्चन्द्र-
 की दिवि तिष्ठतस्तावद्विजयतां देवः । अहं देवकुर्वाधिक-
 री मन्मांसासृम्बिलिप्तेन द्वारवर्त्मना मविष्वात्मानं । अपरं च ।
 दाता त्वया मुजग्राही स्वामी दुःखेभ्य उन्मते ।

राजाह—सत्यमेवैतत् । किन्तु ।

शुचिर्दक्षोऽनुरक्तश्च ज्ञानं मृत्योऽपि हर्तव्यः ॥ १४० ॥ १०

मारसो ब्रूते—मृगु देव

यदि रामरमपास्य नास्ति मृत्यो-

भयमिषि युक्तमिषोऽन्यतः प्रवातुष ।

अथ मरमवश्यमेव जन्तोः

किमिति मुध मलिबं यशः कियेत् ॥ १४१ ॥ १५

अन्यथ ।

भवेऽस्मिन्पवनोद्भान्बयीनिविभ्रमभङ्गुरे ।

जायते पुण्ययोगेन परार्थे जीवितभ्ययः ॥ १४२ ॥

स्वाम्यमात्वश्च राष्ट्रं च दुर्गी कोशो बलं सुदत् ।

राज्याङ्गानि प्रकृतयः पौराणां श्रेणयोऽपि च ॥ १४३ ॥ २०

देव त्वं च स्वामी सर्वथा रक्षणीयः । यतः ।

प्रकृतिः स्वामिनं त्यक्त्वा समृद्धापि न जीवति ।

अपि धम्बन्त्ररिर्वैद्यः किं करोति यतापुत्रे ॥ १४४ ॥

अपरं च ।

नरेशे जीवकोकोऽयं निमीलति निमीलति च

उदेत्युदीयमाने च रवापि च सरोदहम् ॥ १४५ ॥

अथ कुङ्कुटेनागव्य रामहंसस्य शरीरे

नः । उदा । सत्वरमुपमृत्यु सारसेन स्वदेहान्तरितो राजा जले
 अथ कुक्षुर्भक्षप्रहारमर्जरीकृते न सारसेन कुक्षुदमेना
 बहुशो हता । यथातु सारसोऽपि बहुभिः संभूय चञ्चुप्रहारेण
 विविद्य क्वापादितः । अथ विभवर्णा कृर्ग प्रविश्य दुर्गावस्थितं
 5 द्रव्यं प्राहयित्वा कश्चिन्निर्जयशब्देनामन्वितः स्वस्कन्धावारं
 जगाम ॥

अथ राजपुत्रैश्चकम्—तस्मिन् राजहंसपले स पुण्यमान्सारस
 एव येन स्वदेहस्यागेन स्वामी रक्षितः । उक्तं चैतत्—

जनयन्ति सुतान्गावः सर्वा एव गवाक्ष्तीन् ।

10 विषाणोल्लिखितस्कन्धं काशिवेव भवा पतिम् । १४६ ॥

विष्णुशर्मोवाच—स तावद्विद्याधरीपरिजनः स्वर्गसुखमनुभवतु
 महासन्धः । तथा चोक्तम्—

आहवेषु च ये शूराः स्वान्मर्ये त्यक्तजीविताः ।

मर्तुमन्त्राः कृतज्ञाश्च ते नराः स्वर्गगाविनः ॥ १४७ ॥

15 यत्र तत्र हतः शूरः शत्रुभिः परिवेष्टितः ।

अक्षयोल्लभते लोकान्यादि श्रेष्ठं न गच्छति ॥ १४८ ॥

अपरमर्त्यैवमस्मू ।

विम्रदः कारितुरङ्गपत्ति-

र्नो कदापि भवता महीमुजाम् ।

मोतिमन्त्रपवनेः समाहताः

संशयन्तु गिरिगहरं द्विपः ॥ १४९ ॥

इति द्वितीयोऽध्यायः विम्रदो नाम

तृतीयः अध्यायः

।

पुनः कथारम्भकाले रा-
ऽऽमाभिः । संधिरघुनामिधीयताम् । विष्णुशर्मणोक्तम्—
ताम् । सन्निमपि कथयामि यस्याप्रमाद्यः कथितः—

दृष्टे महति सङ्ग्रामे राज्ञोर्निहतसैन्यो ।
स्येयाम्यां गृध्रचक्राभ्यां वाच्य संधिः कृतः शक्यत् ॥ १ ॥ ६

राजपुत्रा जघुः—कथमेतत् । विष्णुशर्मो कथयति—
मत्स्तेन राजहंसेनोक्तम्—केनास्मद्गुर्मे निक्षितोऽग्निः । कि
पारन्त्येण किंवास्मद्गुर्गवासिना केनापि विपन्नपुत्रेण । यत्रो
द्युते देव भवतो निष्कारणभन्पुरसौ नैवदर्शः सपरिवारो न
दृश्यते । तन्मन्ये तस्यैव विचेष्टितमिदम् । राजा स्वमे विधि- 10
न्याह—अस्ति तावदेव मम दुर्दैवमेतत् । तथा श्रीकथ—

अपराधः स देवस्य न पुनर्मन्त्रिणावचयत् ।
कार्यं सुचरितं कापि दैनयोगाद्दिनस्यति ॥ १ ॥

मन्त्री ह्यने उक्तमेवैतत् ।

विपनां हि दशां प्राप्य देवं गर्हयते नरः । 15
आत्मनः कर्मदोषांश्च नैव जानात्प्रपण्डितः ॥ २ ॥

अपरं च ।

सुहृदां हितकामानां यो वाक्यं नाभिन्वयति ।
स कूर्म इव दुर्बुद्धिः काष्ठाकूटो विनव

अन्वयः ।

रक्षितव्यं सदा वाक्यं वाक्याश्रयति नाशतम् ।
हंमाम्यां नीयमानस्य कूर्मस्य पतन्तमम् ॥ ३ ॥

राजाह—कथमेतत् । मन्त्री कथयति—

कथा मयमा ।

अस्ति सगणदेशे फुल्लोत्पलाविधानं सरः । एवं पिरं संक 20
दधिकटनामानो हंसो निवसतः । तथोनिर्ग कन्वपीवयाप्राकृत-

१ ' कार्यं सुचरितं कापि नन्दे निवर्तितं पत्त

अ प्रतिपत्ति । अथैकदा धीवरैरागत्य तत्रोक्तम्—यद्वा
 माभिरद्योयित्वा भातर्मत्स्यकूर्मादिषु ध्यायादयितव्याः । तदा-
 कर्ण्ये स कूर्मो हंसावाह—सुहृदौ श्रुतोऽयं धीवरालापः । अधुना
 किं मया कर्तव्यम् । हंसावाहतुः—शायताम् । पुनस्तावत्प्रात
 र्यदुषितं तत्कर्तव्यम् । कूर्मो ब्रूते—मामेषम् । यतो दृष्टव्यति
 करोऽहमत्र । तथा चोक्तम्—

अनागतविधाता च प्रत्युत्पन्नमतिस्तथा ।

द्वाविमौ सुखमेधेते यद्भविष्यो विनश्यति ॥ ६ ॥

तावाहतुः—कथमेतत् । कूर्मः कथयति ।

10

कथा द्वितीया ।

पुरात्मिन्नेव सरस्येवंविधेषु धीवरैरुपस्थितेषु मत्स्यत्रयेणा-
 लोषितम् । तत्रानागतविधाता नामैको मत्स्यः । तेनालोषितम्
 अहंतावज्जलाशयान्तरं गच्छामि इत्युक्त्वा हृदान्तरं गतः ।
 अपरेण प्रत्युत्पन्नमतिनाम्ना मत्स्येनामिहितम्—मविष्यदर्शे
 15 प्रमाणाभावात्कुत्र मया गन्तव्यम् । तदुत्पन्ने यथाकार्यं तदनु-
 ष्ठेयम् । तथा चोक्तम्—

उत्पन्नामापदं यस्तु समाघत्ते स बुद्धिमान् ।

वणिजो भार्यया आरः प्रत्यक्षे निन्दुतो यथा ॥ ७ ॥

यद्भविष्यः—गच्छति—कथमेतत् । प्रत्युत्पन्नमतिः कथयति—

20

कथा तृतीया ।

पुरा विक्रमपुरे समुद्रदत्ती नाम वणिजस्ति । तस्य रत्नप्र-
 भा नाम गृहिणी स्वसेवकेन सह सदा रमति यतः ।
 ने स्त्रीणामाश्रयः कश्चिद्विप्रयो वापि न विद्यते ।
 गात्रसृणमिषारण्ये शार्यपान्ति नवं नवम् ॥ ८ ॥

25 अथैकदा सा रत्नप्रभा तस्य सेवकस्य मुले चम्बनं ददती समु-
 द्रदत्तेनावलोकिता । तता सा कन्दकी "सत्वरं भर्तुः समीपं

१ अथैकदा सा कन्दकी "सत्वरं भर्तुः समीपं

गत्वाह—नाथ एतस्य सेवकस्य महती निर्वृतिः । यतोऽयं
 चीरिकां कृत्वा कर्पूरं लादतीति मयास्य मुखमावाय ज्ञातम् ।
 तथा चोक्तम् आहारो द्विगुणः स्त्रीणां इत्यादि । तच्छ्रुत्वा
 सेवकेन प्रकुप्योक्तम्—नाथ यस्य स्थामिती गृह्णतांशु मा-
 र्गं तत्र सेवकेन कथं स्यात्तव्यं यत्र प्रतिलभं गृहिणी सेवकस्य ६
 मुखं जिघ्रति । ततोऽसावुत्थाय कलितः । साधुना यत्नान्मोष्य-
 पृतः । अतोऽहं शवीभिः—उत्पन्नामापदपिस्मावि ॥ ततो यद्-
 विष्येणोक्तम्—

यद्भावि न तद्भावि भावे चेन्न तदन्यथा ।

इति चिन्नाविषयोऽयमगदः किं न पीयते ॥ ९ ॥ 10

ततः प्रातर्जालेन बद्धः प्रत्युत्पन्नमतिर्युक्तवदात्मानं संदर्शयति स्थितः
 ततो जालादपसारितो यथाशक्त्युत्सुक्य गर्भारं नीरं प्रविष्टः
 यद्भविष्यश्च धीवरैः प्राप्तो व्यापारितः । अतोऽहं शवीभि
 अनागतविधाता इत्यादि ॥ तद्यथाहमन्यहृदं प्राप्नोमि तद्
 या क्रियताम् । हंसापाहतुः—जलाशयान्तरे प्राप्ते तव कुक्ष- 15
 लम् । स्थले गच्छतस्ते को विधिः । कूर्म आह—मयाहं मय
 द्वधां सहाकाशकर्मणा यामि तथा विधीयताम् । हंसो गृह-
 कथमुपायः संभवति । कच्छमो वदति—युक्तव्यां यत्पुत्रं
 काष्ठखण्डमोकं मया मुखेन कलन्त्य गन्तव्यम् । सुवसोः प्रसव-
 स्तेन मयापि मुखेन गन्तव्यम् । हंसो ब्रूवः—प्रसवोप उपा- 20
 यः । किंतु

उपायं चिन्तयन्नाहो

पश्यतो बकसूरस्य ननु तैर्मसिताः

कूर्मः पृच्छति—कथमेतत् । तो कथयता—

कथा बकसूरि ।

अस्युत्तरापये ब्रह्मसूत्रमिति पश्ये

१ भाहार इत्यतीः शीकः कूर्मस्युत्तराद्युक्तः ।

नैकवक्त्रा निवसन्ति । तस्य वृक्षलव्यप्रत्यादिवरे सर्पो वक्रानां ब्रह्मा
 ५ पत्न्यानि स्वादंस्तिष्ठति अथ श्लोकार्थानां वक्रानां विष्णुपं श्रुत्वा
 केनचिद्वक्त्रेणानिहितम्—एवं कुरुते । यद् न तस्यानुपादाय न-
 कूलविवरादाख्य सर्पविधेर् प्रावद्विक्रमेण विकिरत । तत-
 १० स्तदाहारासुर्वर्नकुलेरागत्य सर्पो ब्रह्मलव्यः स्वभावद्वेषाद्ब्रह्मापाद-
 मितव्यश्च । तथानुष्ठिते तद्दृश्यम् । मत्तस्तत्र वृत्ते नकुलैर्वकशा-
 वकरावः श्रुतः । पश्चात्पितृसमारुह्यः वक्रसावकाः स्वादिताः ।
 अत आवां ह्यवः—उपायं चिन्तयन्नित्यादि ॥ आवाभ्यां
 नीयमानं त्वामवलोक्य लोकेः किञ्चिद्वक्तव्यमेव । तदाक-
 १५ र्थं यदि त्वमुत्तरं वास्यासि । तदा त्वन्मरणम् । तस्य
 र्वयात्रैव स्वीयताम् । कूर्मो भवति—किमहमभ्रातः । ना-
 हमुत्तरं वास्यामि । किमपि न वक्तव्यम् । तथानुष्ठि-
 ते तथाविधं कूर्ममालोक्य सर्वे गोरक्षकाः पश्चाद्वावयन्नि-
 २० ष्टवन्ति च । कश्चिद्वदति—यद्यप्यं कूर्मः पतति तदात्रैव-
 पक्त्वा स्वादितव्यः । कश्चिद्वदति—अत्रैव कर्त्तव्या स्वा-
 दितव्योऽव्यम् । कश्चिद्वदति—गृहं नीत्वा भक्तधीयः इति ।
 तद्दृश्यं श्रुत्वा स कूर्मः केषांविद्यो विस्मृतपूर्वसंस्कारः
 प्राह—युष्मन्निर्वर्त्तनं वासितव्यम् । इति वदन्नेव पति
 तस्तेर्व्यामादितव्यः । मत्तोऽहं कर्त्तव्ये—सुख्या हित-
 २५ कामानामित्यादि ॥ अथ प्रविधिर्वकस्तत्रागल्लोच्य—
 देव प्रागेव तथा निगदितम् । पुर्मज्जोवर्णे हि प्रविशन् कर्त्तव्य-
 मिति । तत्र युष्मन्निर्वर्त्तनं कर्त्तव्यं कर्त्तव्यं कर्त्तव्यम् ।
 दुर्गदाहो मेघवर्णेन वायुदेव कर्त्तव्यं कर्त्तव्यम् । राजा
 निःश्वस्याह—

मत्तयात्पकाराद्वा यो विवर्त्तते तस्य ॥

स सुप्त इव वृक्षाद्यात्पतितः मत्तियुक्तवति ॥ ११ ॥

विश्वामित्रोवाच—इतो दुर्मदां विनाशं कृत्वा मतो मेव-

यावदनेन मुनिना स्यात्कथं तावद्विदं मे स्वरूपाख्यमन्त्री-
कीर्तिकरं न पश्चाद्विष्यते इत्याख्येभ्य मूषिकस्तं मुनिं हन्तुं
गतः । ततो मुनिना तज्ज्ञात्वा पुनर्मूषिको भव इत्युक्त्वा
मूषिक एव कृतः । अतोऽहं अवीमि—नीचः श्लाघ्यपद
७ मिथ्यादि ॥ अपरं च । सुकरमिदमित्ति न मन्त्रव्यङ्ग
गृणु ।

मक्षयित्वा बहुन्मक्ष्यानुममाधरमध्यमान् ।

अतिलोभादका पश्चाम्भृतः कर्कटकप्रहात ॥ १९ ॥

चित्रवर्णाः पृच्छाति—कथमेतत् । मन्त्री कथयति—

१० कथा शृणु ।

अस्ति मालवदेशे पद्मगर्भनामधेयं सरः । तत्रैको वृद्धो
बकः सामर्थ्यहीन उद्वेगमिवात्मानं दर्शयित्वा स्थितः ।
स च केनचिक्कुर्धरेण दृष्टः पृष्टश्च—किञ्चित्ते मवानत्रा-
हारत्यागेन तिष्ठति । बकेनोक्तम्—मत्स्या मम जीवबहेतवः ।
१२ ते कैर्त्तरणस्य ध्याप्यादमित्यथा इति वार्ता नगरोपान्ते मया
श्रुता । अतो वर्तनाभावाद्देवात्मन्मरणमुपस्थितामिति ज्ञात्वाहा-
रेऽप्यन्तदरः कृतः । ततो मत्स्यैपालीचितम्—इह समये वा-
वदुपकारक एवायं लक्ष्मणे तद्वयमेव यथाकर्तव्यं पृच्छचतस्रम् ।
तथा चोक्तम्—

२० उपकर्षारिणा संधिर्न मित्रेणापुकास्मिना ।

उपकर्षापकारी हि लक्ष्यं लक्षणमेतयोः ॥ १६ ॥

मत्स्या ऊचुः—भो बक कोऽत्र रत्नगोपतवः । बको कू-
ते—अस्ति रक्षणापापी जलाशयान्तराश्रयणम् । तत्राहोके-
करो पुत्राक्षयाभि मत्स्या आहुः—इवमस्तु । ततोऽसौ
२३ बकतान्मत्स्यानेकैकशो नीत्वा स्याद्वि । अनन्तरं कुलीस्तवकु-
लाच—भो बक मामपि तत्र बध । पतो बकोऽप्यपूर्वकुली-
मांसार्थी सादरं तं नीत्वा स्थले धृतवान् । कुलीरोऽपि मत्स्य

कण्टकाश्रीर्षे तस्य लमालोक्याभिनयत्—हा इतोऽस्मि म
 न्द्वयः । मयत् । इदानीं सनयोनितं ध्यवहरिष्यासि यदा—

तव द्रव्यात्तु मेव ज्यं यापद्रव्यन्मागतम् ।

आगतं तु मयं वीक्ष्य महर्तव्यममीतवत् ॥ १७ ॥

अपरं च ।

अभियुक्तो यदा पर्येत्त किञ्चिद्विदितमात्मनः ।

युध्यमानस्तदा माहो त्रियते रिपुणा सह ॥ १८ ॥

किञ्च ।

यैत्रायुद्धे ध्रुवो नाशो युद्धे जीवितसंशयः ।

तं कालमेकं युद्धस्य भवदग्नि मनीषिणः ॥ १९ ॥ 10

इत्यालोभ्य कुलीरस्तस्य ग्रीवां चिच्छेद । सककः पक्षत्वं गतः ।

अतोऽहं व्रतप्रमि—मसायित्वा बहुभक्त्यान् इत्यादि ॥ तत्राश्वि-

त्रवर्णोऽवदत्—शृणु तावन्मभिन् मयैतदालोचितमस्ति । अ-

नाकरिभते मेघवर्णेन राज्ञः यावन्ति कस्तूनि कर्पूरद्वीपस्वोपसा-

नि तावन्त्वस्माकमुपनेतवथानि । तेनास्माभिर्महासुखेन विन्ध्य- 15

वले स्थातव्यम् । दूरदर्शी विहस्याह—देव

अनागतवतीं विन्तां कृत्वा यस्तु प्रहण्यति ।

त तिरस्कारमाप्नोति भयभाण्डो द्विजो यथा ॥ २० ॥

राशाह—कथमेतत् । मन्त्रा कथयति—

कथा सुसमी ।

२०

आसि देवीकोट्टनामि नगरे देवशर्मा नाम ब्राह्मणः । तेन
 हाविषुषत्संक्रान्त्या स्रुपूणेशराव एकाः प्रातः । तयोवायासीं
 म्भकारस्य भाण्डपूर्णमण्डपैकदेशे रश्मिणाकुलितः सुतः । ततः

१ मस्यकहः छात्रीर्षय इति वा-पाठः । २ तावन्मयापिती भोक्तृत्वमेक
 मन्पुस्तकेन । ३ यथा युद्धे इति श्रीकोट्ट- न विदुः । ४ इव सुसमी क
 । एकस्मिन्पुरतके न ।

७ दण्डमेकमाशुयाचिन्तयन्—गृहं सक्तुगाराण
 दश कपदकान्मास्वानि तदात्रैव तैः कपदकेषुशरा-
 वादिकमुपक्रान्तिकवा कृष्टैस्तद्वैः पुनःपुनः पूगवस्त्रादिकमुप-
 क्रोय विक्रीय लक्षसंख्यानि यवानि कृत्वा विवाहचतुष्टयं क-
 रिष्यामि । अनन्तरं तामु सपत्नीषु रूपयौवनवती या तस्या-
 मधिकानुरागं करिष्यामि । सपत्न्यो ववा इभ्रं करिष्यन्ति
 तदा कोपाकुलोऽहं ताः लघुदिनं ताहयिष्यामि इत्यमिवाय ल-
 गुडः क्षिप्तः । तेन सक्तुगाराणश्रुणितो भाण्डानि च बहूनि भ-
 ग्नानि । ततस्तेन शब्देनाग्निं कुम्भकरिण तथाविधानि भा-
 ण्डान्यकडोवय ब्राह्मणरितरच्छती मण्डवाद्बहिष्कृतश्च । अ-
 तोऽहं ब्रवीमि—अनागतवती चिन्ताम् इत्यादि ॥ ततो
 राजा रहसि गृध्रमुवाच—तात यथा कर्तव्यं तथोपदिश ।
 गृध्रो ब्रूते—

मदोद्धतस्य वृषतेः संकीर्णस्येव दन्तिनः ।

१५ गच्छन्त्युन्ममर्षिवातस्य नेतारः सद्यु वाच्यताम् ॥ २१ ॥

गृणु देव किमस्ताभेर्बलदपाहुर्गी भग्नम् न किंतु तव प्र-
 तापमवेष्टितेनोपायेन । राजाह—भवतामुपायेन । गृध्रो ब्रू-
 ते—वयस्माद्बचने क्रियते तदा स्वदेशे गम्यताम् । अन्यथा
 वर्षाकाले प्राप्ते पुनर्विषहे सत्यस्मान् परभूमिष्ठानां स्वदेशगम-
 २० नमपि दुर्लभं भविष्यति । सुखशोभार्थं संघातं गम्यताम् । दुर्गं
 भग्नं कीर्तिश्च लक्ष्यैव । मन संभतं तावदेवत् । यतः ।

यो हि धर्मं पुरस्कृत्य हित्वा भर्तुः प्रियाप्रिये ।

अप्रियाण्याह तथ्यानि तेन राजा सहायवाम् ॥ २२ ॥

अन्यथा ।

२५ सुहृद्वत् तया राज्यमात्मानं कीर्तिभिव च ।

युधि संदेहदोलात्वं कीर्तिं कुपादभाविशः ॥ २३ ॥

अपरं च ।

संक्षिप्तोत्सवमेनापि संक्षिप्तो द्विजयो युधि ।

सुन्दोपपुत्रावप्योत्सव नक्षी सुस्थवतो न किम् ॥ २४ ॥

रामोवाच—सुन्दोपपुत्र । कञ्ची कथयति—

कथा अहमी ।

पुत्रा वैत्यो महादारी सुन्दोपमुन्नामनी महत्त क्रौञ्चो 5
 वैलोक्ष्यकामन्वा, चिरात्सुन्दरोत्तरमराधिकवन्तो । ततस्तयो
 र्भगवान्परितुष्टः करं कथयत् ३ युवाक । अनन्तरं तयोः स-
 माधिष्ठितया, धरस्वत्या तानन्यद्वजुकामावन्वदमिद्विमानो ।
 यथावकोर्भगवान्परितुष्टस्तदा सभियां पार्वतीं परिक्रम्यो वक्ष-
 तु । अथ महावताः कुद्रेत वरदा नस्यावश्यकतया विषयमुच्योः 10
 पार्वतीं प्रवक्ष्य । ततस्तस्या रूपलाक्षणवल्गुभ्यां प्रवक्ष्य-
 तुभ्यां मनसोऽनुकम्पयां पश्यतिमिराभ्यां मयेवन्वदन्वक-
 हाभ्यां प्रयाणपुरुषा कश्चित्पृच्छयामिति मत्तै कथयन् ।
 एक महाशक्तो ब्रह्मदेवः सन्नागतः तत्रोत्पत्तिः । अ-
 नन्तरं कथाव्याप्तिसं स्वसलदृश्या कस्त्वयमवमोर्भयति इति 15
 पादमन्वृत्तम् । आद्याणी वृत्ते—

वर्षाश्लेषे द्विजः पूज्यः क्षत्रियो बलानपि ।

भवत्सुधाधिको वैद्यः सुहृत्सु द्विजलेनया ॥ २५ ॥

तस्मिन् तत्रवर्मानुमी । युद्ध एक युद्धोन्मत्तः ।

हेते वदिं चापुत्तमेव इति कृत्वाभ्येवत्तयर्षी 20
 लोचनमतीन विनारामुपमती । अतोऽहं मनसि संप्रिये
 मीवापीत्यादि ॥ रामाह—मानेव किं नोक्तं महाशक्तिः 25
 भी वृत्ते—महत्तयं किमवतानपयैतं अतं वदति ।
 न संमत्या नयं विग्रहार्थम् । तत्रैवगुणवृत्तैः विरच्य
 न विमाहः । तथा चोक्तम्—

सत्वार्यो वसुधैकोऽनायो प्रागुत्सवति ॥

अथैकमुच्यते संभयाः वत्त कीर्तितः ॥ २६ ॥

प्राणनावेऽपि सुदृष्टमानी नार्थान्यभाषताम् ॥ २७ ॥
 धार्मिकस्याभियुक्तस्य सर्वेषु हि सुखेषु ।
 प्रज्ञानुरागमादनाद्य इहोच्छ्रित्या हि धार्मिकः ॥ २८ ॥
 संविः कार्योऽप्यन्यथा विनाशे समुपस्थिते ।
 विना तस्याश्रयकार्यैः कुर्यात्त काव्यापन्नम् ॥ २९ ॥
 संहतत्वाद्यथा

10 बलिना सह योद्धव्यमिति नास्ति निदर्शनम् ।
 प्रतिघातं न हि वक्रः कशाधिदृष्टसंप्रति ॥ ३१ ॥
 अमदमेः सुतस्यैव वक्ष्ये सर्वत्र सर्वदा ।
 अनेकयुद्धजयिनः प्रतापदिग्दुष्यते ॥ ३२ ॥
 अनेकयुद्धविजयी संघर्षे यस्य गच्छति ।
 तत्प्रदापिन तस्मात्तु क्त्वाभायान्ति शत्रवः ॥ ३३ ॥

15 तत्र
 इदम्—प्रतिघे सर्वभवमतम् । अत्र पुनर्ज्ञाया व
 मिय्यसि । राका वक्रवाकं पृष्टवान्—बलिन् अस्त्रियाः क-
 ति । ताञ्छ्रीतिष्ठामि । मन्त्री इति—देव कथयामि ।

20 बालो बृहो
 नीलको वी
 किञ्च प्रवृत्तिर्देव विषयव्यतिसिद्धिमात् ।

वक्रवाकनिर्भकः ॥ ३४ ॥
 देवप्रवृत्तयः
 वक्रवाकनिर्भकः ॥ ३५ ॥

अदेशोऽपि कुर्यात्तुः शान्तं ननु

१: कृष्ण भगी ॥ १७ ॥

न कृष्णः किञ्चित्कालं जनेषु ।

एतन्मया ज्ञायते हि त्विदं वाचि विप्रैर्नृणां ॥ १८ ॥

वाक्यस्यास्य भावः स्यात् लोको योऽपि कृष्णोऽपि ।

कृष्णपुरुषस्य यस्य ज्ञातुं शक्तो न बालिभ्यः ॥ १९ ॥

ज्ञायते अर्थात् ज्ञायते दीर्घावयस्तथा ।

शषष् ॥ १० ॥

यथाते सर्वज्ञातिरक्षिणः कृष्णः ।

त एवेन विनिमन्ति ज्ञानयस्त्वात्सत्तात् ॥ २१ ॥

भीक्युं कृष्णशिरसात्स्यमेव मज्जति ।

10

तथैव भीकपुरुषः सङ्गामे तैर्विमुच्यते ॥ २२ ॥

कृष्णस्यासंविमन्तिस्वात् एव्यतेऽनुप्रासिभः ।

कृष्णकृष्णविनिमन्ति दानाभिर्नेर्नहन्वते ॥ २३ ॥

संस्पर्शते प्रकृतिभिर्विरक्तमकृतिर्युधि ।

मुस्तामिषोऽथो भ्रष्टे विषयेऽतिसक्तिमाह ॥ २४ ॥ 15

अनेकचित्तमन्त्रस्तु मेधो भवति मन्त्रिभ्यः ।

असत्त्वित्तचित्तत्वात्कार्यतः स उपेक्षते ॥ २५ ॥

सत्त्वं कर्मवर्गीयत्वादेव्यत्कर्मनिन्दकः ।

द्विषेपस्तत्कस्तथा ॥ २६ ॥

मेव हि कायकाः ।

20

इति द्वैतस्यो ज्ञायत्तात्मानमपि ज्ञेयते ॥ २७ ॥

हृषितव्यसनी चैव स्वयमेव विधीदति ।

पञ्चमस्तदुक्तव्यं योदुं शक्तिर्न ज्ञायते ॥ २८ ॥

अनेकस्यो हि रिपुमा स्वल्पेनापि ज्ञायते ।

सर्वज्ञोऽपि ज्ञायते अनेकज्ञेयस्योऽपि ज्ञायते ॥ २९ ॥

25

पञ्चमस्तदुक्तव्यं स्वल्पेनापि ज्ञायते ।

यमेव गच्छति पथा तेनैवाशु विपद्यते ॥ १० ॥

अकारसेन्ययुक्तम् हन्यते कालवीरिणा ।

कौशिकेन हतम्बीति नशोप इव भावतः ॥ ११ ॥

सत्यवर्मव्यपत्तेन सदैव्यान् कदाचित् ।

8 स सीपितोऽप्यसाधुत्वाद्द्विराधाति विक्रियाम् ॥ १० ॥

अपरमापि कथयामि शोचिन्निहवानसकसभयद्वेषीभावाः
षाडुष्यम् । कर्मणापरम्भोषाः पुरुषद्रव्यसंपर्शकाल

विमागो विनेषातप्रतीकारः कार्योसोद्विष पञ्चाङ्गी वन्त्रः ।

सामदानमेववण्डाश्रत्यार उपायाः । उत्साहश्चाकिर्मन्पश-

10 क्तः प्रभुशक्तिश्चेति शक्तित्रयम् । एतत्सर्वमाजोभ्य नित्यं वि-

जिर्गापवो भवन्ति महान्विः ।

या द्वि प्राणपौरुषाणाम्बिनापि न लभ्यते ।

सा श्रीनीतिविद् पश्य चञ्चलापि जवावति ॥ १२ ॥

तथा चीकम्-

15 विद्वन्महो जस्य समं विभक्तं

रः सेविभृतश्च यन्त्रः ।

म शोमिर्षे प्राणिषु यो प्रवीति

स सोमराज्ञो पृथिवी अशास्ति ॥ १७ ॥

किन्तु चर्यापि महात्मनिषो पृथेग सैधान्मपुम्बन्धं वयापि-

20 तेन राज्ञा संमति भूतजपवर्षीन जन्तव्यम् । देव सैवेन क्रिय-

ताम् । सिंहलद्वीपस्य महाबली नाम सारसो रामाकास्मिन्नं

जम्बुद्वीपे कोपं जमेवतु । वतः ।

संगतिर्गोचारे सुवेहदेन

कलन चाप १४५२२२२२२२२२

25 सैतामवेतिन कर्म सुसात

वसिन सैधान्मपि जस्य क

१२४ अथारो २० पा० । २ पञ्चाङ्गोपपन्नकालेति चोक्तम् ।

राजा एवमस्तु इति निश्चय विचित्रनामा वक्रः सुमुमलेकं बत्वा
सिंहलद्वीपं गच्छति ।

अथ प्रणिधिरागस्थीवाच—देव श्रूयतां तत्रैत्यं प्रस्तावः ।
एवं तत्र गृध्रेणोक्तम्—देव यन्मेघवर्णस्तत्र निरमुषितः स तैसि
किं संशयगुणयुक्तो हिरण्यगर्भो न वा इति । ततोऽगौ राजा
समाहूय पृष्टः—वायस कीदृशोऽसौ हिरण्यगर्भः । चक्रवाकौ
मन्त्री वा कीदृशः । वायस उवाच—देव हिरण्यगर्भो राजा
पुषितिरसभो महाशयः । चक्रवाकस्य मन्त्री न काव्यवली-
कर्मते । रामाह—यद्येवं तदा कथमसौ त्वया वञ्चितः । विदस्व
मेकं गः प्राह—देव ।

विष्वाक्षप्रतिपन्नानां वञ्चने कविदम्भता ।

अक्रमासद्य मुनिं हि हत्वा किं नाम पीडयाम् ॥ ५६ ॥

गृणु देव तेन मन्त्रिणाहं प्रथमदर्शन एव ज्ञातः । किंतु
महाशयोऽसौ राजा । तेन मया विपलब्धः ॥ तथा चोक्तम्—
आत्मोपस्थेन यो वेत्ति दुर्जनं सत्यवादिनम् ।

स तथा वञ्चते धूर्तद्विद्वानश्चागतो यथा ॥ ५७ ॥

राजोवाच—कथमेतत् । मेघवर्णः कथयति—

कथा नवमी ।

अस्ति नीतमस्वारण्ये प्रस्तुतयज्ञः कश्चिद्ब्राह्मणः । स च
पद्मार्थं आमान्तराज्यगमुपक्रोय लक्ष्मणे नीत्वा गच्छन् धूर्तत्रये- 20
षाकलोकितः । ततस्ते धूर्ता यद्येष च्छागः केनाप्युपायेन लभ्य-
ते तदा मतिर्मेकैर्वा भवतीति समालोच्य क्वत्रयतके क्रोशन्त-
रेण वस्य ब्राह्मणस्यागमनं प्रदीक्ष्य पापे स्थिताः । तत्रैकेन
धूर्तेन गच्छन् ब्रह्मणोऽभिहितः—भो ब्राह्मण किमिति
कुक्षुरः लक्ष्मणेनोद्यते । विधेणोक्तम्—वसं मया किं क्वत्रयतके
अमानन्तरस्मितोपस्थेन धूर्तेन तयैवोक्तम् । तदाकर्ण्य ब्राह्मण-
सिंहलद्वीपं निषाय मुहुर्निरौभ्य मुनः लक्ष्मणे कृत्वा दोषाय-
सकलदिशुक्तिः । यथा ।

निर्दालयते

मिभिश्चासितश्चासौ शिवते चित्रकर्णवत् ॥ १८ ॥

र आह-कथमेतत् । स कथयते—

कथां दद्यामी ।

अस्ति कार्श्विहिनोदरी मदीकटो नाम सिंहः । तस्य सेव
काध्वयः कश्चो व्याघ्रो जम्बुकश्च । अथ तैर्भ्रमद्भिः सार्थाद्भृष्टः
कश्चिदुष्टो हृष्टः पृष्टश्च—कुतो भवानागतः । स चा-
म
वृत्तान्तमकथयत् । ततस्तैर्नीत्यै सिंहेऽसौ समर्पितः । तेनाम
भवाच्च दत्त्वा चित्रकर्ण इति नाम कृत्वा स्थापितः । अथ क-

10 दाचिन्सहस्य शरीरपैकस्वाश्रित्वाष्टिकारणाच्चाहारमलममा
नात्वे व्यग्रा बभूवुः । ततस्तेरालोक्षितम्—चित्रकर्णमेव यथा
स्वामी व्यापादयति तथानुशीपताम् । किमनेन कण्टकमुजा ।
तस्यत्र उवाच—स्वामिनाभपवाचं दन्वानुगृहीतस्तत्कथमेवं सं-
भवति । काको धृते—रह समये परिलोणः स्वामी पापमवि
15 कारेण्यति यतः ।

त्यजेत्सुवार्ता महिला स्वपुत्र
स्वादेशुवार्ता भुजगी स्वमण्डप ।

बुभुक्षितः किं न करोति पारं

क्षीमा नरा भिष्कतना भवन्ति ॥ १९ ॥

मन्त्रः ।

मन्त्रः प्रमथद्धी-नतः श्वास्तः क्रुद्धः बुभुक्षितः
२० क्रुद्धो भीमस्वरायुजः कारुण्यं न प्रवेक्षित् ॥ २० ॥

इति मंत्रिषु सर्वे सिंहास्तिकं जम्बुः । सिंहलोकम्—अहि-
रावं किञ्चित्प्राप्तम् । तेषाम् देव बभूवुः न प्राप्तं किञ्चित् ।

25 सिंहलोकम्—कोऽधुना जीविनोत्तमः । काको भवति—देव-
स्वामीनाहारपरित्यागात्सर्वनाशोऽधुनास्ति । सिंहलोकम्
अथाहारः कः स्वामीनः । काका कर्णे

र्ण इति । सिद्धो भूवे स्पृष्टा कर्णो स्पृष्टति । अन्वयार्थं कर्णा
पृष्ठोऽन्वयः । अन्वयार्थं संभवति । तथा च ।

न भूमिदानं न सुवर्णदानं
न गोपदानं न तथाऽदानम् ।

अथ क्वन्तीह महाप्रदानं
स्त्रीषु दानेभ्यनयददानम् ॥ २० ॥

अन्यथा ।

सर्वस्वसत्त्वस्य अश्वमेधस्य वत्सलम् ।

तत्फलं लभते सम्ब्रह्मिणे शरणागते ॥ २१ ॥

काको ब्रूते—वासो स्वाग्निना व्यापादयितव्यः । कित्वास्मान्नि- 10
रेव तथा कर्तव्यं कर्मासी स्वदेहदानमङ्गीकरोति । सिद्धोऽप्यु-
वा कूर्णो सिद्धो ब्रूतेऽसौ लब्धावकाशः कर्णो कर्णस्य सर्वस्व-
दाय सिद्धाणितं गतः । अथ काकोऽप्युवा—देव यस्याव्या-
हारो न प्रायः । अनेकोपवासस्त्रिः त्वासी । तदिदानीं श्री-
वर्णासदुपपुत्र्यताम् । यतः ।

स्वस्त्रिमुखा भवत्येव सर्वाः प्रकृतयः सवु ।

कर्मभूतेषु भूतेषु भवत्यः सफलो वृषात् ॥ २२ ॥

सिद्धिनेकम्—वरं प्राणपरित्यागे न पुनरिच्छति कर्मणि
भवति । अन्वयेऽपि तथेकम् । ततः सिद्धिनेकम्—देव-
व । अथ व्याघ्रेणोक्तम्—मदेहेन जीवतु त्वासी । सिद्धिने 20
कम्—न कदापिदेवपुत्रितम् । अथ विश्वकर्माऽपि ब्रूतेऽपि
व्याघ्रेणोक्तम्—तत्तत्पुत्रनायेन कर्माणां सुखि-
निदानं व्यापादितः सर्वैकितः । अतोऽपि ब्रूते—सिद्धिने-
कम्—सर्वस्वदाने ॥ तत्तत्पुत्रपुत्रेण कर्माणां सुखि-
निदानं कर्माणां सुखिनिदानं कर्माणां सुखिनिदानं । त 25
अतोऽपि ब्रूते—सिद्धिनेकम्—सर्वस्वदानेन-

सर्वस्वदानेन सिद्धिनेकम् ।

यो वेत्ति इत्यादि ॥ यथा... कर्म... सुखेषु... मया
विरमुषितम् । कर्म वा तेन... देव स्वामिका...
लोको... कियते पश्य

8 साक्यवर्षि... ॥ ५२ ॥

तथा चोक्तम्—
स्कन्धेनापि वदेच्छु... बुद्धिमान् ।
यथा वदेम सपौत्र...
राजाह—कर्ममेव...
10

अस्ति... तर्कः । श्री...
र्षतयाहार... स्थितः । ततो ब्रा...
देव केन... स्वनाहारं नाम्नि...
कम् । ततः संजातकोतुकः स...
त्याह । सपौत्र...
न्य...
वार...
पु...
सर्वे । वा...
10

अस्य...
राजद्वारि...
तत्र कपिले...
तेन विलपति ।
की...
...

क गतः प्रविषीपलाः ससैन्यबलवाहयः ॥

कायः । तस्यपश्चः अयमाहवाहः ।
सैन्यबलः सार्वभौमः सर्वभूतानां ।
प्रसिद्धिर्भवति । तस्यैः सैन्यबलैः ।
आसन्नैः सैन्यैः । स्यो किलिभिः ।
ॐ कायः । सैन्यबलैः ।
अनित्यं यौवनं रूपं जीवितं ।
देश्यं निवसंवासी ।
यथा कर्तुं न काष्ठं न सन्निवाहं ।
सर्वस्य च त्र्यप्यसती ।
यथा हि अधिकः कविः ।
विश्वस्य च पुनर्गच्छेत्तद्भवत्समागमः ॥

अन्यथा ।

स्वां स्वां विभिनमुपति तत्र का
धावेतः कर्तते जन्तः सर्वकामिनसः ।
साधुभिः ।
नाकमस्ति तस्यसो लभ्यते ।
अपि स्वैः ।
सर्वानां हि विभिनस्य संतुष्टयः ।
अन्यथा ।
सर्वानां रमणीयान् संयोगान् ।

वञ्चते न विवर्तन्ते कोटांसि शरितां यथा ।
 व्यापुरादाय मर्यातां नया राज्यहनी सदा ॥ ७६ ॥
 मुखास्त्रादप्यो धसु संसारे उत्तमाम्भः ।
 स वियोगात्सामानाहुः शानां शुरि दुष्कृते ॥ ८० ॥
 अत एव हि केकलिः साधवः तत्समागमम् ।
 यद्विद्योगात्सिद्धमस्य मनसो नाश्चि मेघञ्ज ॥ ८१ ॥
 सुकृतान्धपि कर्माणि रामभिः स्मरसिद्धिभिः ॥
 अथ दान्येव कर्माणि ते क्षपि प्रसन्नं गवाः ॥ ८२ ॥

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संचिन्त्य संचिन्त्य समुद्रदण्डं
 मृत्युं मनुष्यस्य विचक्षणस्य ।
 वर्षांशुसिद्धा इव वर्षाब्जः
 सर्वे प्रवन्त्यः क्षिप्रिणीमथन्ति ॥ ८३ ॥
 शोभेव राशिं प्रथमासुद्वैति
 गर्भे निवासी नरवीरलोकः ।
 ततः प्रमृत्त्वस्तलितत्रयाभः
 स प्रयहं मृत्युसमीपमेति ॥ ८४ ॥

अतः संसारं विचारया शोकोऽयमज्ञानस्य प्रपञ्चः पश्य ।
 अज्ञानं कारणं न स्वाद्विषोऽगो यदि कारणम् ।

20

शोको विनेषु गच्छतु वर्धतामपयाति किम् ॥ ८५ ॥
 तत्र भागमानमनुसंधेहि । शोकच्छर्मा परिहर । यतः ।
 लकाण्डवत्प्रजादानं मायाण्यं मर्मभेदिनाम् ।
 मायाशोकप्रहारानामचिन्तैव यद्दोषधम् ॥ ८६ ॥

ततस्तद्वचनं विद्वन्मन्त्रा इव कोण्डिन्व ज्ञानायावतीत्—

25

तदलमिदानीं गृह्णन्तस्मात्तमेव । एतमेव शक्यमिति । कपिलः
 पुनराह -

धनीषु दोषाः प्रपवन्ति रामिणां

श्लोःपि तमेन्दुनिग्रहः ।

अकुर्वते कर्मणि यः प्रवर्तते

निवृत्तरागस्य गृहे तपोवन्म् ॥ ८७ ॥

यतः ।

दुःखितोऽपि चरेद्धर्मं यत्र कृत्वाश्रमे रतः ।

भयः सर्वेषु भूतेषु न लेक्यु धर्मकारणम् ॥ ८८ ॥

उक्तं च ।

इत्थं यो योजनं येषां संतानार्थं च वैकुण्ठम् ।

वाक्स्यद्यथावर्थाय दुर्गाप्यपि तत्रान्त ते ॥ ८९ ॥

यथा हि ।

आत्मा नदी संतनूप्रयतीर्था

सन्तोदका उल्लसता इत्योर्मिः ।

तत्रापिषकं कुर्वन् पाण्डुपुत्र

न वाग्निना सुधर्मान् अन्तरात्मा ॥ ९० ॥

विशेषतश्च ।

सन्ममृशुजराज्यापिनेदामिरुपकृतम् ।

संभारमिदं कल्पक्रमसप्त व्यजतः सुवन्द ॥ ९१ ॥

यतः ।

दुःखमेवाग्निं न मुक्तं यस्मात्सदुपसृक्ष्यते ।

दुःखार्तिस्य प्रतीकारे सुकृतज्ञा निधीयते ॥ ९२ ॥ ९०

श्रीःपिहन्वो ब्रूते—एवमेव । ततोऽहं तेन शोभाकृतेन आ-

स्यमेन शतः—यद्वाप्यस्य गण्डकानां वाहनं चाविष्वासि इति

कापिलो ब्रूते—तस्यैवमेवैतस्य हि ध्यानं च । श्रीःकापिले त

एवम् । तदाहि तस्यैव शोभा ।

सङ्गः सर्वात्मना तदाज्ञाः स चेत्सर्वं न शक्यते ।

न सङ्गिः सह यत्किञ्च तदा सङ्गो हि भेषजम् ॥ ९३ ॥

अन्यच्च ।

... कर्त्तव्यं तत्र देवः कर्त्तव्यं तत्रैव ।

... यः प्रति कर्त्तव्यः तत्रैव तत्रैव हि केषाम् ॥ ९४ ॥

... स कर्त्तव्यः कर्त्तव्योपदेशाम् ।

... अतो ब्राह्मणशासन्यपठका-

... तेषाम् । अन्वयः तेन मण्डूकेन गत्वा मण्डूकनाथस्य

... तत्कथितम् । ततोऽसातागत्य मण्डूकनाथ-

... संप्रत्य पृष्ठमाकृदवान् । स च सर्पस्य पृष्ठे रुद्रः विप्रपुत्र-

... कर्म बध्नात् । परेशुश्रुतिमुत्सर्ज्य सं मण्डूकनाथोऽवदत्—

... किमद्य भवान्मदगतिः । सर्पो ब्रूति—देव आहारविरहादस्य

... ततः गृहीतोऽयं महाप्रसाद इत्युक्त्वा कर्मणो मण्डूकान्तरादि-

... त्वादिह । अतोऽहं ब्रवीमि—रुद्रान्तेनपि वक्ष्येऽत्रूतिः ।

... देव भर्त्सित्वातीं पुरावतास्मान्कर्मणम् । सर्वस्य संशयोऽय-

... त्ततो विचारः यतो जितस्त्वदयसरस्यपितृतो नक्ष्त्रेष्वेवया

... तर्था तवास्ताम् । नो चेद्विपुलकाम् ।

... अथान्तरे जम्बूद्वीपादागत्य शुक्रलोक्तम्—देव सिंहलद्वीपस्थ-

... राजा संप्रति जम्बूद्वीपमन्त्रयाम् ।

... किं किम् शुक्रः पूर्वोक्तं कथयति गृह्यः स्वगतमुवा-

... मन्त्रिभ्यः सर्वज्ञ साधु साधु । राजा चको-

... त्तवत्तावदयम् । यत्रा तन्त्रः समूलमन्त्रयामि-

... त्तवत्तावदयम् । यत्रा तन्त्रः समूलमन्त्रयामि-

... त्तवत्तावदयम् । यत्रा तन्त्रः समूलमन्त्रयामि-

... त्तवत्तावदयम् । यत्रा तन्त्रः समूलमन्त्रयामि-

... त्तवत्तावदयम् । यत्रा तन्त्रः समूलमन्त्रयामि-

सदपोऽप्युरगः कीदृशेहोऽप्युरगे ध्रुवम् ॥ १६ ॥

देव किमिति विद्वान् संधानं भयनमस्ति । यतस्तदास्मत्पश्चात्प्र-
कोपोऽनेन कर्तव्यः । अपरं च ।

योऽर्षतत्त्वमविज्ञाय क्रोधार्थेन वशं मतः ।

स ज्ञाया तप्यते मूढो ब्राह्मणो नकुलादाया ॥ १७ ॥ ४

राजाह—कथमेतत् । दूरदर्शो कथयति—

कथं द्वादशी ।

अस्युष्कविन्वां भावदो नाम विप्रः । तस्य ब्राह्मणी प्रसू-
ना बालापत्यस्य रक्षार्थं ब्राह्मणमवस्थाप्य स्नातुं गता । अथ
ब्राह्मणाय राज्ञः पार्वणश्राद्धं दातुमाह्वानमागतम् । तच्छ्रुत्वा 10
ब्राह्मणः सहजदारं च्छाब्दचिन्तयत्—भेदे सत्वरं न गच्छामि
तदाप्यः कश्चिच्छ्रुत्वा श्राद्धं प्रहीष्यति । यतः ।

आदानस्य प्रदानस्य कर्तव्यस्य न कर्मणः ।

शिममक्रियमाणस्य कालः पचति तद्रसम् ॥ १८ ॥

किंतु बालस्यात्र रक्षको नास्ति । तर्हि करोमि । यादु
श्चिरकालपालितमिमं नकुलं पुत्रनिर्वंशेषं बालकरक्षायार्थं व्यव-
स्थाप्य गच्छामि तथा कृत्वा गतः । ततस्तेन नकुलेन बाल-
कसमीपमागच्छन्कृष्णसर्पो हृष्टो व्यापाद्य कोपात्खण्डं खण्डं
कृत्वा स्वभेदितः । ततोऽपीनकुलो ब्राह्मणमायात्नमकलोक्य रक-
विलिप्तमुखपादः सत्वरमुपागम्य तस्मिन्मूर्च्छितोऽठ । ततः स वि 20
भस्तथाविधं तं दृष्ट्वा बालकोऽनेन अहितं द्रव्यवधार्यं नकुलं
व्यपदिदवान् । अनन्तरं यावदुपभृत्पापत्यं पश्यति ब्राह्मणस्ता
वद्बालकः सुस्थः सर्वथ व्यपदितस्तिष्ठति ततस्तमुपकारकं
नकुलं विरीक्ष्य भावितचेताः स परं विधादमगमत् । अतोऽहं
ब्रवीमि—योऽर्षतत्त्वमविज्ञायेत्यादि ॥

25

अपरं च ।

कामः क्रौञ्चस्तथा मोहो लोभो मामो बदेत्याद्या ।

वद्गुणमुत्तुजेदेनमस्मिस्त्यक्ते सुखो नृपः ॥ ९९ ॥

राजाह—मन्त्रिन् एव ते निश्चयः । मन्त्री ब्रूते—एवमेव ।
यतः ।

स्मृतिश्च परमार्थेषु वितर्को ज्ञाननिश्चयः ।

६ इदतः मन्त्रगुप्तिश्च मन्त्रिणः परमो गुणः ॥ १०० ॥

तथा च ।

सहसा विदधीत न क्रिया-

मनिबेकः परमापदां पदम् ।

वृणुते हि निमूढ्यकारिण

१० गुणदुग्धाः स्वयमेव संपदः ॥ १०१ ॥

तदेव यदिदानीमस्मद्भवनं क्रियते तदा संवाय गम्यताम् । यतः-

यद्यप्यपायाश्चत्वारो निर्दिष्टाः साध्यसाधने ।

संख्यामात्रं फलं तेषां सिद्धिः सात्रि व्यवस्थिता ॥ १०२ ॥

राजाह—कथमेवं संभवति । मन्त्री ब्रूते—देव संत्वरं मवि-

१० ध्यति यतः ।

अज्ञः सुखमारुध्यः सुखतरमारुष्यते विशेषज्ञः ।

ज्ञानलवङ्गुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ॥ १०३ ॥

विशेषतश्चायं धर्मज्ञो राजा सर्वज्ञो मन्त्री च । ज्ञातमेतन्पथा

पूर्वं मेषवर्णवचनात्कृतकार्यसंदर्शनाच्च । यतः ।

१० कर्मानुमेयाः सर्वत्र परोक्षगुणवृत्तयः ।

तस्मात्परोक्षदृष्टीणां फलैः कर्मानुमान्यते ॥ १०४ ॥

राजाह—अहमुत्तरोत्तरेण । यथाभिप्रतमनुष्टौयताम् । एतन्म-

न्त्राण्येषां प्रथो महामन्त्री तत्र यथार्थं कर्तव्यम् इत्युक्त्वा दु-

र्गाभ्यन्तरं बलिनाः । ततः प्रणिभिरकेनागत्वा राज्ञी हिरण्यं

१ संत्वरः स भवतीति पाठान्तरम् । २ अज्ञोऽपि विदग्धं 'सुखद्वेषक' इत्युक्त्वा
अज्ञो दुःखान्तरं दुर्जनो भवति । सुखद्वेषक इत्युक्त्वा 'संत्वरः' इति-

३ कर्म विभाव्यते इति पाठान्तरम् ।

मस्य निवेदितम्—देव सति चोत्तमः प्रथमः सुतोऽस्मत्समीप-
 भागच्छत् । राजहंसो ब्रूते—दान्त्रन् पुनः संधिधना- कंचनि-
 दधानन्त्वम् । सर्वज्ञो विह गार्ह—दक्ष न शङ्कोस्पदमेतत्
 यतोऽसौ महाशयो दूरदर्शी । अथवा स्थानेरिवं मन्दमतीनाम्
 कदाचिच्छब्देव न क्रियते । अत्रचित्तमत्र शङ्का । तथा ७
 हि ।

सरसि बहुशस्तारच्छाये सगण्यारक्षितः

कुमुदविटपान्धेपी ह्यो निशास्वदिधक्षजः ।

न दशति पुनन्वारागङ्गा दिवाणि सितीत्यलं

कुहकचकितो लोकः सत्येप्यपायमपेक्षते ॥ १०५ ॥ 10

‘दुर्जनदूषितमनसः सुवनेष्वपि नास्ति विश्वासः ।

बाहूः पायसदग्धः दध्यापि फूत्कृत्य भक्षयति’ ॥ १०६ ॥

तदेव यथाशक्ति तत्पूजार्थं रत्नोपन्यादिसामग्रीं सुवज्जीकिप-

ताम् । तथानुष्ठिते जाति सगुणो मन्त्री दुर्गद्वाराश्चकवाकेर्णीपग-

थ्य सत्कृत्यानीय राजदर्शनं कारितो व्रजाधने चोपविष्टः । च- 15

कवाक उवाच—युष्मदायत्तं सर्वम् । स्वेच्छयोपमुज्यतामिदं रा-

ज्यम् । राजहंसो ब्रूते—एवमेव । दूरदर्शी कथयति—एवम-

कैत् । कितिदानीं बहुभयश्चतनं निष्प्रयोजनम् । पतः—

लुब्धमर्थेन गृह्णीयास्तब्धमञ्जतिकर्मणा ।

मूर्खे छन्दानुरोधेन याथात्म्येन पण्डितम् ॥ १०७ ॥ 20

अन्यथा ।

सद्भावेन हरेन्मित्रं संप्रमेव तु सान्त्वयान् ।

स्त्रीभृत्यो दानमानाम्या दासिण्येनेतराजनान् ॥ १०८ ॥

पदिदानीं संधाय गम्यताम् । महाप्रतापधिब्रह्मणो राजः ।

कवाको ब्रूते—यथा संधानं कार्यं तदप्युच्यताम् । राजहं- 25

भ्यो ब्रूते—कति प्रकाराः संधीनां संभवन्ति । गुणो ब्रूते—क

। श्रयताम् ।

बलीयसाभियुक्तस्तु नृपो नाम्यप्रतिक्रियः ।

आपन्नः संधिवान्विच्छेत्कुर्वीतः कालयापनम् ॥ १०९ ॥

कपाल उपहारश्च संतानः संगतस्तथा ।

उपन्यासः प्रतीकारः संयोगः पुरुषान्तरः ॥ ११० ॥

अदृष्टनर आदिष्ट आत्सादिष्ट उपग्रहः ।

परिक्रयस्तथोच्छन्नस्तथा च परभूषणः ॥ १११ ॥

स्कन्धोपनेयः संधिश्च शोडशैर्बि प्रकीर्तिताः ।

इति षोडशकं ब्राह्मः संधि संधिविचक्षणः ॥ ११२ ॥

10 कपालसंधिविज्ञेयः केवलं समसंधितः ।

संप्रदानाद्भवति य उपहारः स उच्यते ॥ ११३ ॥

संतानसंधिविज्ञेयो दारिकाद्भानपूर्वकः ।

सङ्गिस्तु संगतः संधिर्भैत्रीपूर्व उदाहृतः ॥ ११४ ॥

यावदायुःप्रमाणस्तु समानार्थप्रयोजनः ।

15 संपत्तौ वा विपत्तौ वा कारणीयो न भिद्यते ॥ ११५ ॥

संमतः संधिरेभ्यः प्रकृष्टत्वात्सुवर्णवत् ।

तथाभ्यैः संधिकुशलैरुपन्यास उदाहृतः ११६ ॥

आत्मकार्यस्य सिद्धिं तु समुद्दिश्य क्रियेत यः ।

स उपन्यासकुशलैरुपन्यास उदाहृतः ॥ ११७ ॥

20 मयास्योपकृतं पूर्वं ममाप्येष करिष्यति ।

इति यः क्रियते संधिः प्रतीकारः स उच्यते ॥ ११८ ॥

उपकारं करोस्यस्य ममाप्येष करिष्यति ।

अथ चापि प्रतीकारो रामभृगीवयोरेव ॥ ११९ ॥

एकार्थी सम्यगुद्दिश्य क्रिपां यन्न हि गच्छति ।

25 सुसंहितप्रमाणस्तु स च संयोग उच्यते ॥ १२० ॥

१ सङ्गिः संगतसंधिस्तु इति वाठान्तरं सम्बन्धि । २ मय्यानेकार्थसिद्धि

इति वा पाठः ।

आवयोर्बोधमुख्यैस्तु मदर्थः साध्यतामिति ।

यस्मिन्पणस्तु क्रियते स बंधः पुरुषास्तरः ॥ २३ ॥

त्वबैकेन नदीबोर्धः संप्रमाध्यस्त्वसावेति ।

यत्र शत्रुः पणं कुर्यात्सोऽष्टपुत्रः स्मृतः ॥ २२ ॥

यत्र भूम्येकदेशेन पण्येन विपुच्छर्जितः ।

संधीयते संधितिक्रिः स चादिष्ट उदाहृतः ॥ २३ ॥

स्वसैन्येन तु संधात्प्राप्तमादिष्ट उदाहृतः ।

क्रियते प्राणरक्षार्थं सर्वदानानुपग्रहः ॥ २४ ॥

कोशांशेनार्धकोशेन सर्वकोशेन वा पुनः ।

शिष्टस्य प्रतिरक्षार्थं परिक्रम्य उदाहृतः ॥ २५ ॥

मुखां क्षारवतीनां तु क्षानाच्छिन्न उच्यते ।

भूम्युत्थफलदानेन सौम्यं प्रभूषणः ॥ २६ ॥

भरिच्छिन्नं फलं यत्र प्रतिरक्षणेन दीयते ।

स्कन्धोपनेयं तं प्रातः संधिं संधिस्त्रिगुणतः ॥ २७ ॥

पस्वरोपकारस्तु मैत्रीसंबन्धकस्तथा ।

उपहारश्च विज्ञेयाश्चत्वारश्चैव संभयः ॥ २८ ॥

एक एवाऽप्युपहारस्तु संधिरेव मतो भव ।

उपहारविभेदास्तु एते मैत्रिविजाः ॥ २९ ॥

अभियोक्ता बलीपस्वादलक्ष्यः न निर्वर्तते ।

उपहारादृते तस्मात्संधिः स्यात् न विद्यते ॥ ३० ॥

राज्यह—

अर्थं निजः परो वेति गणना लघुचेतसाय ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥ ३१ ॥

अपरं च ।

मातृवत्परदारेषु परद्रव्येषु लोहवत् ।

आत्मवत्सर्दभूतेषु वः पठति स पण्डितः ॥ ३२ ॥

१. क्रान्दीनापि कृप्येन संबुद्धयेन वा पुनः । २. शेषसंभरिः, इतिपाठान्तरम् । ३. अयमिदं विषयं कुत्रापि न्यस्तं कथितम् ।

भवन्तो मृगान्तः पण्डिताश्च । उद्वेगास्पाकं मयाकायमुप-
दिश्यात्तम् ॥ ३१ ॥ अथ मृगे—मया किनेत्रमुच्यते ।

अविद्ययापिपरीतामादय श्वो यः विनाशिकिने ।

को हि नाम क्षीराय प्रार्थयेत् समाचरेत् ॥ ३२ ॥

अद्यान्तध्वन्द्वात्मकं श्रीगिरं स्तु-दोहेनाम् ।

स्तुत्याविद्यामपि श्यावा शशकस्याप्यमाचरेत् ॥ ३३ ॥

मृगतृष्णासहं वीक्ष्य संसारं क्षणमद्वयम् ।

सञ्चनेः संग्रहं कुर्यादमायं च सुखाय च ॥ ३४ ॥

सन्धम संसरेत् तदेवं कियत्तम् । कतः ।

२ अथमेवसहस्राणि सर्वं च कुलया कृतम् ।

अथमेवसहस्रादि सत्यमेवातिरिच्यते ॥ ३५ ॥

अतः सत्यमिधानविष्णुपुराःसत्यीरध्वनयोमूत्रालयोः काशना-

मिधानसंघिर्विघ्नोवताम् । सर्वज्ञो मृगे—एवमस्तु । ततो राज-

हंसेन राज्ञा वत्सकंकारोवहारैः स मन्त्री दूरदर्शी पूजितः

३ अदृष्टमनाश्चक्रवाकं गृहीत्वा राज्ञो मयूरस्य संनिधानं गतः

तत्र चित्रचर्षेण राज्ञा सर्वज्ञो गृध्रवचनाद्ब्रह्मानवानपुरःसरं सं-

भाषितश्चाविर्षं सर्वं स्त्रीकृत्य राजहंससमीपं प्रस्थापितः

दूरदर्शी भूते—देव सिद्धं च समीक्षितम् । इदानीं स्वस्थान-

मेव विन्ध्याचलं गन्तव्यं प्रतिगन्तव्यम् । अथ सर्वे स्वस्थानं

४ प्राप्य मनोमिलिषिर्षं कलसमुभवन्तीति ।

विष्णुधर्मशोकम्—अपरं किं कथयामि । कथयताम् । रा-

जत्रा उचुः— इव प्रसादादाभ्यव्यवहारार्थं ज्ञातम् । ततः सु-

खितो भूता वयम् । विष्णुधर्मोवाच—यद्यप्येवं तथाप्यपरम-

पीदमस्तु—

४५ संधिः सर्वपद्मीभुजां विजयिष्यावस्तु मन्त्रोवः सदा

सन्ताः सन्नु निरापदः पुण्ड्रविर्षं क्रीडिषिर्षं चर्षयाम् ।

५ श्रीकृष्ण आदिप्रथितो राजहंसकरीर इति चतुर्वेदः ।

नीतिर्वारविद्यासिनीव सततं वक्षःस्थले संस्थिता
 वक्रं बुध्वतु मन्त्रिणा महस्वर्भयान्ब्रह्मदुस्त्वः ॥ ३६ ॥

अन्यथास्तु ।

प्रालेयाद्रेः सुतायाः प्रजापतिस्तथिधन्वर्माँलिः स याव-
 द्यावच्छर्मिर्पुरोर्मर्लय इव तद्विमानते निरुहन्ति । ७

यावत्स्वर्णाचलोऽपि द्रव्यदहनसमं गत्य सूर्यः स्फुल्लिङ्ग-
 स्थावन्नारागणेन प्रथरतु रवेतः संपहोऽयं कथयाम् ॥ ३८ ॥

अर्कः च ।

श्रीमन्वद्वलकः सोऽसौ जगन्नाथः सतिशो दिशुः ।

येनायं संपहो कृत्वाह्वेत्तयिवा प्रचारितः ॥ ३९ ॥ 10

इति हितोपदेशे संधिर्नामि चतुर्थः कथासंग्रहः संपूर्णः ॥
 समाप्तोऽयं हितोपदेशः ।

॥ शुभं भवतु ॥

समाप्तः ।

ENGLISH TRANSLATION

HITOPADESHA

BY

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SHESHADRI IYAR,

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P R E F A C E.

There are some translations of 'Hitopadesha' in English, and an additional effort in that direction would appear to be quite needless. But on a close examination I have found that none of these is suited in the least to a Sanskrit student, as all of them attempt to give the substance of the work in elegant English, and in their attempt to do so make many faults of commission and omission to suit their purpose, and thus quite spoil the sense of the original. Most of them do not even seem to have grasped the spirit of the text.

I was therefore induced to prepare a translation keeping as close to the text as possible. Though this has made the translation a little unintelligible in some places, it will not at all be difficult for students to understand the text, and thus will be an incentive to many to read a book the importance and worth of which is acknowledged both by the eastern and western nations, as will be manifest from the extracts given below. Mr. Frazer in his Catalogue of oriental Manuscripts under the article 'Ayar Dattich' speaks thus :

"The Ancient Brahmans of India, after a great deal of time and labour, compiled a treatise (which they called 'Kurtuk Dnamik') in which were inserted the choicest treasures of wisdom."

Mr. Wilkin in his Preface to the 'Fables and Proverbs from the Sanskrit' says :--

"That in the year 1769 the Kullia Dnamra, the Persian version of Abul Male Nasser Allah Mu'tofi made in the 115th year of the Hegira, was translated into French with the title of "Les Conseils et les Maximes de Pilpay Philosophe Indien sur les divers Etats de la Vie." This edition resembles the Hitopadesha more than any other I have seen and is evidently the immediate original of the English "Instructive entertaining fables of Pilpay an ancient Indian Philosopher," which in 1774 had gone through two editions."

Abul-Sohail also editions, about the year 1540 was rendered into Turkish language, and the translator is said to have bestowed twenty years labour upon it. In the year 1724 this work M. Galland began to translate into French, and the four first chapters were then published; but in the year 1778 M. Gardonne completed the work in three volumes, giving it the name of "Contes et fables Indiennes de Bidpai et de Lokman; traduites d'Ali Tchelebi-ben Saleh auteur Turc."

If the Hitopadesha of Vishnu Sarma be, as we have every reason to conclude, the prototype of the several compositions which have been mentioned, its age is tolerably ascertained to be upwards of seven hundred years. Few Sanscrit books bear either the name of the real author or the date of the year in which they were written; and it is to circumstantial evidence we must generally trust for the proof of either."

This is the most beautiful collection of stories ever published in any language. It treats fully of politics and morality and the speeches though put into the mouths of lower animals, are such as would do credit even to any politician or moralist of the present age. It surpasses all others of the sort such as Aesop's Fables, &c. Even these 'Fables' are supposed to owe their origin to these stories. Mr. Wilkin remarks "I am not disinclined to suppose that the first moral fables which appeared in Europe were of Indian or Ethiopian origin." This clearly shows the importance of the work. It will thus be seen that this translation is not a useless addition to the already extant ones but a necessary and useful help to readers.

Bona,

6th December, 1895 }

B. T. DRAVID.

THE HITOPADESHA

OR

THE GOOD ADVICE

INTRODUCTION.

May there be success for the worthy in what is fit to be accomplished by the favour of Dhurjati (Shiva) on whose forehead there is a digit of the moon like the front-line of the Janhavi (Ganges). (1)

This Hitopadesha, if studied, gives ready knowledge of Sanskrit sayings, variety in all sorts of expressions, and training in practical politics. (2) A wise man considering himself to be beyond (the risk of) old age or death should think of knowledge and wealth; and he who is taken by the hair by death should practise religion. (3)

Of all things knowledge is esteemed the most precious object, because of its incapacity to be taken away or consumed and its invaluable nature. (4)

Learning alone, though to pass to low persons leads a man to the king who is difficult to approach and eventually to fortune; as a river going to a lower level only meets the broad sea. (5)

Learning gives honour; through modesty one attains worth; through worth wealth; through wealth religion; through religion happiness. (6)

A knowledge is that of arms or letters: both (these species) are to be sought; the first becomes an object of ridicule in old age, while the second is covered at all times. (7)

Since an impression made on a (brand) new vessel cannot be made away with, under the pretext of stories practical wisdom shall be taught here. (8)

Acquisition of friends, Detection of friends, Disunion,

well as Union are written here, being extracted from Pancha-
murti and other works.

There is a town on the bank of the Bhagirathi by name
Tatalputra; there lived a king by name Sudarsana, endowed
with all the virtues.

Once upon a time that king heard two verses recited by
some one:— (9)

He who has no learning which clears away numberless
doubts, presents absent objects to view. (in fact) which is
the sight of all, is just like a blind man? (10)

Youth, possession of wealth, lordship and imprudence, even
one of these taken singly will produce disaster. What the re-
sult where the four combine? (11)

That king having heard this, pained at heart at not having
engaged his sons in study, who were consequently illiterate
and everyday going astray, thought:—

What is the use of a son born, who is neither learned
nor virtuous? What avails a squint eye being simply a sore
to itself? (12)

Of a son not born, a son dead and a foolish son, the first
two are better, but not the last, for the first two cause
pain only for a time, while the last at every step. (13)

Moreover,

He is (said to be) born, by whose birth, his family
attains greatness. In this rotatory worldly existence what
does a person does not come to life again? (14)

If the mother of that man, to whose lot the little finger
does not fall in beginning an enumeration of the preeminent,
together, then let us know what a barren woman is? (15)

As well as,

One whose mind is not developed in charity, penance,
bravery, learning and acquisition of wealth is, as it were,
the punishment of his mother. (16)

Moreover,

One virtuous son is better but not even hundreds of
foolish ones; the moon alone destroys the darkness but not
even a collection of stars. (17)

He son of a man by whom austere penance is practised in

some holy place, honest, obedient, prosperous, religious and well-talented. (18)

Oh, King, there are six sorts of happiness in the world of living beings, viz: acquisition of wealth, always freedom from disease, a friend, a sweet-speaking wife, an obedient son and learning which brings in wealth. (19)

Who is fortunate by as many sons as would fill a granary? One who is a support of the family is better by whom the father is made famous. (20)

A father who gets into debt is an enemy, a mother who is an adulteress is an enemy, a wife who is beautiful is an enemy, and a son who is illiterate is an enemy. (21)

Learning is poison in the absence of study, food is poison if not digested, an assembly is poison to the poor and a young woman is poison to the old man. (22)

A meritorious man, of whatever person born, is respected, but what will an unmeritorious one do though purified by Dhanusha family (signs of zodiac)? (23)

Alas ! alas ! Oh you well-behaved son, in the good days past you did not study therefore like a cow in mud you sink in the assembly of the learned. Now, therefore, how shall my sons here be made meritorious? (24)

Food, sleep, fear and sexual pleasure are common to men with beasts, but religion is the distinguishing quality, with them, the irreligious are equal to beasts. (25)

For,

Of religion, wealth, desire, and abstinence he who has none, his life is fruitless like that of the udder on the chin of the goat. (26)

Life, action, wealth, learning and death: these five are created for man while he is in the womb. (27)

Moreover,

Things that are necessarily to happen, happen even in the case of the great: e. g. nakedness of Siva and lying down on the serpent of Luri. (28)

Moreover,

What is not to happen, will never happen, and what is to happen, will never be otherwise; why then is not this

medicines, which serves as an antidote, the poison of anxiety,
dread (27)

the terrible cant of some, who are incapable of doing
anything.

One should not abandon his exertion even at the notion
of fate; (for) one would not get oil from sesamum without
exertion. (30)

And again,

Wealth goes to that lion among men, who is hard working;
mean persons say that it is to be given by fate; having put
down fate exert yourself to the best of your power; if after
doing your best you are not successful, who is to blame
there. (31)

Because as by one wheel the chariot does not move, so fate
does not succeed without manly effort. (32)

So also

The deeds done in former life make what is called fate;
therefore one should exert himself with manly effort without
slothfulness. (33)

As the potter makes whatever he wishes from the lump of
clay so a man obtains the act done by himself (reaps the
fruit of his own action.) (34)

Even having seen in front a treasure brought forth suddenly,
fate does not give of its own accord, but expects manly
exertion. (35)

Certainly by exertion effects are accomplished, but not
by desire; as deer do not enter the mouth of the sleeping
lion. (36)

A child trained by parents attains excellence; a son does
not become learned by the mare dropping out of the
wood. (37)

The mother is an enemy, the father is a foe, by whom the
child is not taught; he does not shine in an assembly like
a crane in the assembly of geese. (38)

Those without learning, though having youth and beauty
and having birth in a renowned family, do not shine like
Kandhaka trees without smell. (39)

Even a fool shines as long as he is covered in clo-
thes so long as he does not speak anything.

The king having thought so, convened an assembly of learned. The king said, "O ye learned men, here is there any learned man able to cause the second birth of my sons? They are always taking to a wrong path and who have, by the sastras, by the teaching of the Political sciences." (40)

For,

Glass attains the emerald lustre by its union with gold, a fool attains proficiency by the company of the good. (41)

And it is said,

Verily, the intellect dwindles by its union with the inferior, attains equality by its union with the equal, and superiority with the superior." Meanwhile a very learned man by name Vishnus'armān, who knew the real essence of all the Political sciences said like the god Brihaspati "Your majesty, these princes are born in a high family, therefore they could be made to learn politics by me. (42)

For,

An impression made on an unfit material will not bear fruit as, by even hundreds of efforts a crane cannot be taught like a parrot. (43)

and again,

In this family an off-spring which is destitute of merits will not be born, as whence can there be the production of glass in a mine of rubies. Hence I shall make your sons versed in the science of politics within six months." The king humbly said again (44)

"Even an insect by its association with flowers mounts the head of the good: as even a stone consecrated by the great attains dignity. (45)

Again,

As an article by its nearness to Meru shines, so by the nearness to the good even a person of the lowest caste shines. (46)

Merits in the appreciators of merits become merits but they having come to the unmeritorious become lifeless; rivers spring up with sweet water but having reached the sea become undrinkable. (47)

of your honour has full authority to instruct my son in the science of politics." Having said so, he consigned his sons to Vishnusarman respectfully.

Finis of Prastāvika.

ACQUISITION OF FRIENDS.

Now that learned men by way of introduction said to the princes seated at ease on the terrace of the palace.

"The time of the wise passes in the entertainments of science and poetry, and of fools in vice, in sleep or in a quarrel.

Therefore, I tell you the curious story of the crow, tortoise and others for your entertainment." The princes said, "Oh venerable one, let it be told." Vishnusarman said, "Here, now the acquisition of friends is to be commenced, of which this is the first verse:— (1)

The best friends, who are intelligent, destitute of means, and without wealth accomplish their objects soon like the crow, tortoise, deer and mouse."

The princes asked, how it was; Vishnusarman relates.—

"There is on the bank of the Godavari a large silk-cotton tree: many birds having come from various quarters put up there at night. Now once upon a time, the night having come to a close, the worshipful moon, the lord of night lotuses, having reached the crest of the setting mountain, a crow by name Laghubataneka having awaked saw a Fowler coming like the second Yama; having seen him he thought, "Today in the very morning unauspicious sight is seen, I know not what evil it will show." Having said so, he moved on distressed by following it. (2)

For,

Thousands of occasions for sorrow, and hundreds for fear do by day arise for the fool and not for the wise. And again, this must be inevitably done by the worldlings, (3)

Every day we rise, we must think where the great fear of death, sickness and sorrow which would come during the day is impending. Now the Fowler having spread grains of rice, fixed his net and himself lay in waiting. At that very moment the king of the pigeons by name Chitrigriva with his mate moving in the sky saw the grains of rice. Then

the pigeon-king said in reply to the pigeons who were greedy for the grains of rice, "In this lonely forest whence could there be the probability of grains of rice. Therefore let it be first examined; I do not see good in this; possibly by the greed of the grains of rice we also shall become likewise (prey). (4)

As a traveller over-taken by an old tiger through the greed of a bracelet sunk into the inextricable slough and died."

The pigeons said, "How was that." He relates—

Story First.

"Once while wandering through the southern forest I saw one old tiger on the margin of a lake who had bathed, and had kus'a grass in his paw saying "Ho ho! travellers, take this golden bracelet." Then a certain traveller attracted by greed thought "this is possible by good fortune; but an attempt should not be made in this when there is danger to life.

Since, (5)

A prosperous result does not proceed from an undesirable thing though a desired object is gained; where there is contact with poison, even nectar tends to death.

But an enterprise in acquiring wealth is everywhere attended with risk. It is thus said, - (6)

Not having run the risk a man does not see good things, but having on the contrary run the risk if he lives, he sees.

Therefore first I shall examine. He said aloud "Where is thy bracelet." The tiger having extended his paw shows. The traveller said, "How confidence should be put in you who are wicked." The tiger said, "Oh traveller hear. Formerly in the days of my youth I was very wicked. By killing many cows and men, my sons and wife are dead and I am without an issue. Then I was advised by some religious person thus:—"Oh you practise charity, religion and others." How then should not I who by his advice now perform ablutions, am charitable, old with my teeth and nails dropped, be the object of confidence. (7) For,

Sacrifice, study, charity, penance, truth, endurance, patience and freedom from greed, this eight-fold way of religion is told (in Hindoo-law books). (8)

Of these, the first four are practised even for the sake of hypocrisy, but the last four live only in the magnanimous.

A miserly person, a fault-finding man, a dis-contented man, a mercer man, an ever-alarmed man and a person who envies others' fortune, these six have sorrow for their share."

Having heard this, all the pigeons alighted there. (25)

For,

Well-informed persons and dispellers of doubt though possessing great wisdom get into trouble if they are lured by avarice. (26)

And again,

From avarice arises anger, from avarice is produced lust, and from avarice infatuation and ruin; avarice is the cause of sin. (27)

And again,

The birth of a golden deer is impossible, yet Rama was drawn away by a deer: generally the intellects of men become obscured when the time of adversity arrives (is at hand). Afterwards all were caught in the net; then, all despised that one by whose advice they alighted there. (28)

For,

(One should not go at the head of a flock, (i. e. one should not take the lead of a flock), the credit is the same (for all) in case of success in the work; but if there be any mishap in the work the leader is killed (29)

Chitrigriva having heard him censured said, "This is not his fault. For,

When calamities are impending even a friend becomes a wrong doer because the leg of the mother serves the purpose of a post for tying a calf. (30)

gain,

He is a friend, who is able to remove the calamities of the distressed and not he, who is skilful in finding fault with the means of deliverance of persons in trouble. Surprise in misfortune is only the sign of cowardice therefore summoning courage let a remedy be now thought of. (31)

Since

Because, firmness in adversity, forgiveness in prosperity, eloquence in a assembly, heroism in a battle, taste for fame and devotion to the Yugas, these are inborn virtues in noble minded persons. (32)

A mother seldom give birth to a son, who is the meek of the three worlds, who has no joy in prosperity, no impudence in adversity, and has steadiness in a battle, (33)

And again,

These six defects viz. sleep, sloth, fear, anger, idleness and dilatoriness should be shunned in this world by a man longing for prosperity. Even now let it be done thus; with our mind, having taken the net let us fly off. (34) For,

The union even of little things will accomplish a work; and elephants are bound by grass that has been twisted (i. e. made into ropes) (35)

The union in families, though insignificant, is beneficial for men, rice deprived of husk, does not grow. Thus thinking all the birds flew away with the net; afterwards the fowler seeing them from afar carrying off the net, running after them thought, (36)

"These birds being in union are taking away my net, but when they alight, they will come into my power."

"Then when these birds passed beyond the range of his sight, the fowler returned, (37)

Then the pigeons having seen the hunter returning said, "Now what is proper to do," Chitraviva said,

"The mother, the friend, and the father, these three are friendly by nature; while others become friendly at heart by some incidental cause.

So our friend Hiranyaka, the king of mice, lives in Chitravana on the bank of the Gandaki river; he will cut our narrow

Having thought so, all went to the cave of Hiranyaka. Now Hiranyaka always fearing danger lived in a hole with hundred outlets. Then Hiranyaka stood silent alarmed with fear by the descent of the pigeons. Chitraviva said, "Oh friend Hiranyaka, why do you not speak with us." Then Hiranyaka recognizing the voice rushed out in haste and said,

"Oh blessed am I, my dear friend Chitraviva is come !" (38)

There is no one happier than him, who has conversation with a friend, residence with a friend, and intimacy with a friend. (39)

crow by name Laghupatanaka, an eye-witness to all the transactions being wonder-struck said, "Oh Hiranyaka you are praise-worthy; hence I too wish friendship with you; may you favour me with your friendship." Having heard this, Hiranyaka also said from inside his hole, "Who are you." He said, "I am the crow by name Laghupatanaka." Hiranyaka laughingly said, "What friendship can there be with you? (53) For,

On this earth, a wise man should unite together, objects which harmonize in union; I am your food and you, Sir, are the feeder, how can there be friendship between us. (54) Moreover,

Friendship between the food and the feeder is the cause of nothing but misfortune; a deer fastened in a net by a jackal was rescued by a crow." (55)

The crow said, "How was that." Hiranyaka relates.

SECOND STORY.

"There is a forest by name Champakāvati in the country of Magadha. There lived a deer and a crow in great affection for a long time. And the deer wandering at will with his limbs cheerful and fat was seen by a certain jackal. The jackal having seen him thought "Oh how shall I eat this soft flesh. Well, let it be; first I shall create confidence." Having thought so and having approached he said, "Friend, do you fare well."

The deer said, "Who are you." He said "I am a jackal by name Kshudrabuddhi. Here I live in this forest without a friend like one dead. Now having got a friend in you, I have re-entered the world (of the living) as one with a friend. Now I shall by all means be your follower." The deer said, "Let it be so." Then afterwards when the god-head the sun encircled with rays had set, they two went to the abode of the deer.

There on the branch of the Champaka tree lived the crow by name Subuddhi, the old friend of the deer. The crow having seen them said, "Oh, friend Chitranga, who is this other fellow." The crow said, "He is a jackal, he has come for our friendship." The crow said, "It is not proper to form friendship with a stranger accidentally met. As it is said,

Residence should not be given to any one, of an unknown family and disposition, because a vulture named Jaradgava was slain by the fault of the cat." (56)

They both said, "How was that?" The crow relates,

THIRD STORY.

There is great wave-leaved fig-tree on the hill by name Eagle-crag. In its hollow there lived a vulture by name Jaradgava with talons and eyes lost through the adverseness of fate. Now out of sympathy the birds roosting on the tree setting apart something from their food gave it to him for his support; whereby he lived. Now once a cat by name Dirgh-Karna came there to prey upon the young ones of birds. Then an outcry was raised by the young ones through alarm, when they saw him coming. Jaradgava having heard this said. "Who is this coming," Dirgh-Karna seeing the vulture, said with fear, "Ah, I am ruined. For,

Danger is so long to be dreaded as it has not arrived, but having seen the danger arrive, a man should do what is proper. (57)

Now I am unable to flee away by reason of his being near.

Then let what is to happen, happen. Having in the first place created confidence in him I shall go near him." Having thought so and having approached he said. "Oh venerable one, I salute you. The vulture said. "Who are you." He said "I am the cat." The vulture said, "Get away, or else you will be killed by me." The cat said, "First hear my word, then if I am fit to be killed you should kill me. For,

Is any one ever killed or honoured on account of mere birth? knowing (a man's) deeds he should be killed or honoured." (58)

The vulture said. "Tell, wherefore you come." He said I dwell here on the bank of the Ganges, ever bathing, a bachelor, and practising the vow of the moon penance. In my presence, all the birds always praise your honour as one fond of the knowledge of the religion and worthy of confidence. Hence I have come here to hear religious matters from your honour, who is old in learning and years.

And your knowledge of duty is such that you are prepared to kill me as guest. While the duty of a householder is this.

Proper hospitality should be shown even to the foe come to the house; as a man does not withdraw the suade taken upon a wood cutter. (59)

If there is no money, the guest should be at least honoured with sweet speech. For,

Grass, room, water and the fourth sweet speech, these at all events are at no time denied in the house of the good. (60)

Moreover,

The good show sympathy even to unmeritorious beings; because the moon does not withhold her light from the hut of a chândâl. (61) Again,

Even a low caste man come to the house of even a high caste person should be duly honoured; a guest represents all gods. (62)

A guest who returneth disappointed from a house leaveth there his own sin and departeth taking with him the merits of the owner. (63) Again,

The vulture said, "As cats are fond of flesh and young birds live here, I say so." Whereupon the cat touching the ground and ears, said, "I having heard the holy scriptures and being free from passion, am practising this hard vow of the moon-penance. The holy scriptures though at variance with one another are at one in this respect, viz: abstinence from injuring other animals is the highest religion (64) For,

Those men who abstain from every kind of injury, who put up with every thing and who are a sanctuary to all, go to heaven. (65)

Religion is the only friend who follows us even in death; every thing else goes to destruction along with the body. (66)

When one eats another's flesh, observe the difference between the two; one has a momentary pleasure, while the other is deprived of life. (67)

The pain that is caused to a man at the idea that he must die, cannot be inferentially described by others. (68)

Hear again,

When it could be satisfied with herbs growing spontaneously in woods who could commit the great sin for this wretched belly? (69)

Thus having assured the confidence the cat lived in the hollow at the tree.

Then as the days passed, he having seized the young ones of the birds and having brought them to the hollow, ate

daily. A search of the premises was begun by those lamenting and distressed birds whose nestlings were devoured. Discovering this, the cat slipped out from the hollow and escaped.

Afterwards the birds searching closely here and there found there in the hollow of the tree the bones of their nestlings upon which they said "Our young ones are surely eaten by this Jaradgava." Having decided thus the vulture was killed by all those birds. Hence it is, "Of an unknown family and disposition, &c." Having heard this, the jackal angrily said, "On the first day of your meeting the deer, you were also of an unknown family and disposition, then how is your friendly intercourse with him growing day by day?"

Where there is no wise man, even the little-witted one is praised as in a country without trees, even the water plant is considered a tree. Again,

"This is one of us or a stranger—this is consideration with the little-minded; but to the great the whole world is one family. (10)

As this deer is my friend so are you, the deer said, "What is the use of this war of words, let us all dwell together happily, indulging in free talk. Be"

None is nobis' friend, none is none's enemy (by birth); persons turn out friends or enemies by their acts. (11)

The crow said: "Be it so." Now in the morning they all went to the regions they liked best.

One day, the jackal secretly said, "Oh friend, in one part of this forest, there is field full of corn, taking you there I shall show it to you." Being so done the deer went there daily and ate the corn. Now a snare was set by the owner of the field on discovering it; afterwards the deer returning again and being caught in the net to-night. Who else but a friend can release me from this net of the hunter, which is like the net of death." Immediately after the jackal having scented there stopped still and thought. Thus far, my wishes have succeeded excellently by my fraudulent contrivance. When he is cut up his bones covered with flesh and blood will surely be got by me; those will be sumptuous meals for me." The deer, having seen him, was delighted and said, "Oh friend, first gnaw my bones and then speedily deliver me. For"

One should test a friend in calamity, a hero in war,

or right man in a loan, a wife in straightened circumstances and relatives in difficulties (72) Moreover,

He who stands by us in prosperity, in difficulty, in famine, in a national calamity, at the gate of kings and in a cemetery near relative. (73)

The jackal having looked at the let again and again thought, "He is thus far firmly fastened;" and said, "Friend, these snares are made of sinews; and to-day being Sunday, how can I touch them with my teeth; friend, if you do not misunderstand me at heart (suspect me at heart) whatever you tell will be done in the morning." Having said this he remained concealed hard by. Then the crow, finding the deer not come in the evening and after having sought here and there observed him in that state and said,

"Friend what is this?" The deer said, "This is the fruit of the disregard of friendly advice; as it is said,

Calamity is at hand for him, who does not hear the advice of a well-intentioned friend; and he is the delight of his enemy.

The crow said, "Where is the traitor." The deer said, "Here stands he longing for my flesh." The crow said, "I already told you before. (74).

The fault is not in me—such professions are not (the right) basis for putting confidence; because even the good have fears from the wicked. (75)

Those, who are on the point of death smell not the extinguished lamp, hear not the speech of the friend, and see not Arundhati (star). (76)

One should avoid such a friend as mars one's design in one's absence and is a sweet speaker in one's presence; he is like a jar of poison with milk on its surface." (77)

Then the crow leaving a deep sigh said, Oh deceitful wretch, what is done by you—an evil-doer. For,

In this world that (glory) is there in deceiving expectant creatures with deluded honeyed words, won round by show of courtesy, hospital and confiding. (78)

Oh, goddess Earth, how do you support a treacherous man, who exercises wickedness upon a benefactor, confiding and innocent. (79)

One should not make friendship, nor even acquaintance with

a wicked man; the charcoal, when hot, burns and, when cold, blackens the hand (80)

This is the nature of the wicked. He falls at the feet in front, eats the flesh at the back; hums gently something strange and indistinct in the ear, discovering a hole (weak point) he all of a sudden enters (attacks) without any fear; a gnat imitates each act of the deceitful. (81)

A wicked man is sweet tongued; that is no reason for (putting) faith; honey stands at the tip of his tongue, while in his heart there is deadly poison. (82)

Now at dawn the owner of the field was seen visiting the spot with a club in his hand by the crow. Having seen him the crow said, "Oh Friend deer, remain feigning yourself as dead; filling your body with wind and stiffening your legs: when I utter a (significant) sound, get up and fast run away." The deer remained so in obedience to the word of the crow. When the deer was seen in that condition by the owner of the field, with his eyes expanded with joy he exclaimed "Oh, you are dead of your own accord." Having released the deer from the net he turned his attention to collect the nets, when the deer having heard the voice of the crow, got up quickly and fled away. Then the jackal was killed by the owner of the field with the club aimed at him (the deer)

In three years, in three months, in three fortnights or in three days a man reaps the fruit here in this vory world of his excessively bad or good actions. (83)

Hence I say, "Friendship between the food and feeder, &c." The crow again said.

In eating your worship my meal will not be plentiful; Oh sinless one, I shall live like Chitrgriva, only so long as thou art alive. "And again, (84)

Confidence is seen even in birds having virtue for their sole occupation because on account of the innate disposition the nature of the good does not change; Moreover, (85)

The mind of the good though provoked does not change (turn hostile) because the water of the ocean cannot be heated by a torch of straw. (86)

Hiranyaka said, "You are unsteady; with the unsteady our friendship should by no means be formed. As it is said

The man, the buffalo, the ram, the crow, as well as the
 the man—these get upper hand through confidence; confidence
 is their great power. Besides, this is another point, you
 are the antagonist and on this head it is said— (87)

One should not make peace with an enemy even by a well-
 attended audience; the water ever so hot will but quench
 fire. (88)

The wicked man should be avoided though he be adorned
 with learning, the serpent is adorned with a gem; but is he
 not terrible? (89)

What is impossible is not possible; what is possible is ever
 so; a warrior does not move on the water, nor a boat upon
 dry ground. (90) Moreover,

He who relying on the great strength of money, confides
 in creditors and in disaffected wives, has the end of his life
 from them. Laghupatanaka said, (91)

All this is heard by me and yet my resolve is that I shall
 necessarily make friendship with you, otherwise I shall kill
 myself by fasting. As it is said,

As a wicked man like an earthen vessel is easily broken and
 hard to be reunited, and a good man like a golden one
 is hard to be broken and easy to be joined again. (92),

Moreover,

The union of all the metals results from their ductility,
 of beasts and birds from some motive, and of fools from fear
 and avarice, but of the good at the mere sight. (93)

Moreover,

A friend resembles the cocoa-nut; so others like the berry-
 trees are noticing only outwardly. (94)

The virtuous qualities of the good are not changed even
 at the breaking off of friendship. Because, even when the
 lotus stalks are broken, its fibres hold firmly together. (95)

And again,

Sincerity, liberality, bravery, constancy in joy and sorrow,
 politeness, love and veracity, these are the virtues of a friend.

What friend other than your honour endowed with these
 virtues am I to get? Hiranyaka, having heard these and
 the like words, stepped out and said, I am pleased by the
 regard of your honour's conversation. As it is said, (95)

Not bathing with ice-cold water, nor a pearl necklace, nor the application of sandalwood ointment on every limb makes the body oppressed with heat so comfortable as generally the speech of the virtuous affectionately uttered, skillfully put forth, and which to persons of meritorious deeds is like the spell overpowering (attracting) the mind. (97)

And again,

Betraying a secret, harshness, fickle-mindedness, anger, want of veracity and gambling—these are faults in a friend. (98)

From this course of conversation, not even a single one of these is seen in you. Since,

Eloquence and veracity of speech are to be discovered in the course of a conversation; unsteadiness and firmness may be known at sight. (99) Moreover,

The friendship of a pure-hearted person acteth one way, while the speech of him whose mind is vitiated by cunning (is occupied) in a different way. (100)

Of the wicked there is one thing in mind, another in speech, and a third in deed but there is a sameness in mind, speech and deed of the good. (101)

Therefore let your honour be done. Having said so Hiranyaka made friendship with the crow, entertained him with dainties and at last entered his own hole. The crow too went to his own abode.

From that time they passed their days in giving food to each other, in inquiries after health and in free conversation.

One day Laghupatanaka said to Hiranyaka "Oh friend, provisions are to be procured with great difficulty here; therefore I wish to abandon this place and go to another." Hiranyaka said, "Where will you go? As it is said,

A wise man moves on one foot, and standeth fast by the other; one should not leave one's old home without fixing upon the new. (102)

The crow said, "There is a well examined place." Hiranyaka said, "Which is that?" The crow said, "There is a lake by name Karparagowra in the forest of Dandaka; there lives my friend of long-standing, a pious tortoise named Maithana,

wealth, his mental pain, malpractices in the house, his being cheated, and his disgrace. (131) Moreover,

Age, wealth, domestic defects, counsel, sexual intercourse, medicine, penance, charity and disgrace—these nine things should be carefully concealed. (132)

So it is said,

Fortune having for ever averted her face, and human efforts (struggles) being in vain, whence can there be happiness to the poor but intelligent men except in a wilderness (133) Moreover,

The wise man certainly dies but does not become mean; as fire suffers extinction but does not yield to be cold. (134)

Moreover,

There are two courses to the wise as to a bunch of flowers, viz. either to stand upon the head of all or to wither away in a forest. (135)

As for living here by begging, it is exceedingly censurable. Since,

It is better that one without wealth should feed fire with his life than that a mean wretch, void of civility, should be solicited. (136)

From poverty a man comes to shame, overwhelmed with shame he is deprived of spirits, without spirits he is oppressed, from oppression comes to self-dependency, being dependent he comes to grief, and smitten by grief he is forsaken by reason, and with the loss of reason goes to destruction; alas! loss of riches is the home of all kinds of misfortunes. (137) Moreover

Better to keep (guard) silence than to speak words which are untrue; impotency for a man is better than cohabitation with another's wife; better to abandon life than to delight in backbiting speeches; better to live on food got by begging than the pleasure of feasting upon another's wealth. (138)

Better were an empty cowshed than one with a vicious bull, a harlot is a better wife than an ill-behaved woman of noble

family; residence in a forest is better than in the city of a rash king; loss of life is better than following the b

Moreover.

As slavery destroys all respect, moon-light darkness, old age loveliness, discourse about Hari and Hara sin, so beggary destroys even a hundred good qualities. (140)

Thus thinking, how shall I sustain myself with the cakes of others ? Alas ! That too would be a second door to death.

For,

Superficial learning, sensual intercourse obtained by payment, and dependent meal; these three are mortifying (mockeries) to men. (141)

That a man sick, long on travel, eating another's food, sleeping in another's house, lives, is his death; Death is his rest. (142)

Though I reflected thus, yet through avarice I again made up my mind to hoard up wealth; as it is said,

Through avarice totters reason, avarice produces thirst, the man affected with thirst has misery for his lot, both here and in the next world. (143)

Thereupon while slowly approaching, and being struck by that Vinakarna with the broken bamboo stick, I thought,

All calamities at once befall him, whose mind is not contented. For he is greedy of wealth, discontented, and his soul and senses are not under his control. (144) So,

All blessings are his whose mind is well-content, to him whose foot is wrapt in a shoe, certainly the whole earth is as it were covered with leather. (145) Moreover

Whence can there be the happiness of persons, serene and satisfied with the nectar of contentment, to those who are covetous of wealth and who run here and there. (146)

Moreover,

All has been read, all has been heard and all has been done by him who having put back (or set aside) greed resorts to contentment. (147) Moreover,

Fortunate is the life of him who has never waited at the door of the rich, neither experienced the pain of separation nor uttered a useless word. (148) For,

Eight hundred miles are not a great distance to the man who is borne away by avarice; but a contented person has disregard even for wealth come to hand. (149)

Therefore it is better to decide the proper course suitable for the occasion.

What is the duty of man in this world? compassion for beings; what is happiness? freedom from disease! what is affection? good nature; and what is wisdom? decision. (150)

So also,

Because decision is scholarship when adversities befall, for persons acting without decision there are calamities at every step. (151)

A man should forsake one man for a family, a family for a village, a village for a country and the earth for himself. (152)

Moreover,

After careful consideration, I see plainly that is happiness wherein there is ease; (which is better?), Water without labour or bread attended by anger. (153)

Having thought so, I have come to the uninhabited wilderness. For,

Better is residence in a forest haunted by tigers and elephants, the trees being our habitation, ripe fruit and water our food, the grass, our bed and the barks our garments, than residence in the midst of relatives after the loss of wealth. (154)

Thereupon through the dawn of my merits, I was favoured with affectionate intercourse by this friend; and now in reward for the continuance of my merits, I have obtained your shelter like that of the firmament (above). For,

The eternal knowledge, sweet as the juice of nectar and the company of the good, these are the only two sweet fruits of the poisonous tree of worldly existence. (155)

Manthara said,

Riches are like the dust of the foot, youth like the speed of a river flowing down a hill, manhood is as unsteady as a falling drop of water, life is like foam; the man-minded

creature, who does not give his religion in order to open the
 bats of (gates of) heaven, (flowing-) filled with remorse,
 and encompassed by all age is burnt with the fire of
 sorrow. (156)

You said by too much. It is the evil effect of that; hear.

Because giving away is the only use of accumulated wealth
 like the letting out of waters lying in the interior of tanks. (157)

Again,

That a miser buries wealth deeper and deeper in the earth,
 is paving beforehand the way down to hell. (158)

Again,

Because one who in opposition to his own happiness, wishes
 to accumulate wealth, is as it a load-carrier for others, be-
 ing only as it were the receptacle of misery. (159)

Moreover,

If men can be rich with the riches which they neither give
 in charity nor enjoy, then why are we not rich with the same
 riches? (160) again,

On account of non-enjoyment a miser's wealth is his as
 well as that of another; the relation that it is his is known by
 the sorrow (he feels when it is lost). (161)

Giving with kind words, knowledge without vanity, bravery
 accompanied by forgiveness and wealth with liberality, those
 four are difficult to be obtained in this world. (162)

And it is said,

A hoard should always be made, but not too great a hoard;
 see the jackal anxious to hoard too much was killed by a
 bow." (163)

They both said, "now was this." Manthara relates:—

SIXTH STORY.

There was a huntsman named Blairava living in Kalyāṇa-
 kataka; and he once upon a time went to the forest of Vindhya
 in search of game. Then while going with the game that he
 had killed he saw a dreadful bear. So laying the game on
 the ground the hunter killed the bear with an arrow. That
 hunter too, wounded on the groin by the bear, who set up
 a roar dreadful as the thunder, fell down on the ground like
 a tree cut down. For,

A person being having encountered some cause, such as water, fire, poison, weapon, hunger, disease, or a fall from a mountain is separated from life. (164)

Now, by the trampling of those two, a snake was killed.

Now after this a jackal by name Dirgharāva prowling in search of food saw the deer, huntsman, boar and snake; and thought, "Oh, to-day, here is a fine feast ready for me. For,

Unthought-of troubles arrive to the corporeal beings; so I think, do blessings come." In this case fate prevails. (165)

Let it be so; I can pass three months happily on the flesh of those

The man will last for one month, the deer and the boar for two months, the snake one day; the bow-string will be the food for today. (166)

Therefore, I shall eat for the first appetite this tasteless eat-gut string attached to the bow. So saying, when he began to eat the eat-gut, the string of the bow giving way ripped open his heart and Dirgharāva died. Hence I say,

A hoard should always be made, &c. So also,

That which he gives and enjoys is the only wealth of a rich person; others enjoy his wife as well as his wealth on his death. (167) Moreover,

I consider that to be your wealth which you give to the good and which you eat daily; and the rest you keep for somebody. (168)

Let it go. What is the use now of a minute description of the past; for,

Men of cultured-minds do not long for what is unattainable, do not wish to lament over what is lost and are not embarrassed even in difficulties. (169)

Therefore, Oh friend be always cheerful. For,

Men even after studying philosophy become fools; but the man, who is practical, is learned in medicine though well-thought of does not cure the afflicted by the mere naming. (170)

The precepts of philosophy do not effect the least benefit to one timid of exertion. In this world, does the lamp, though on the palm of the hand, show the object to a blind person? (171)

Therefore, friend, contentment must be shown under this particular circumstance; this too should not be thought very painful by you.

A king, a woman of good descent, Brahmanas, ministers, breasts, teeth, hair, nails and men do not appear to advantage, when out of their right place. (172)

Having considered in this wise a talented person should not abandon his place. " This is the common cause of low-minded persons " replied Hiravaha. " For,

The lions, good men, and elephants depart leaving their places; while crows, low-minded persons and the deer attain destruction in their very place. (173)

What is his own country & also what is a foreign one to a hero spirited ? He makes the very country which he resorts to, the conquest of his strong arms; whatever forest a lion, with jaws, claws and the tail for his weapons, enters, he satisfies his thirst even there with the blood of the killed lord of elephants. (174)

As frogs to the pool, as birds, to a lake full of water, so does all species of wealth insensibly run to a man who exerts himself (175). Again,

Happiness as well as misery when arrived should be welcomed; for pleasures and pain revolve like the wheel. (176)

Again,

Wealth itself goes to reside with a man who is energetic, prompt, acquainted with methods of business, not addicted to vices, brave, grateful and firm in friendship. (177)

Especially,

A wise man even though destitute of wealth attains an elevated station of great honour; whilst a miser though endowed with wealth attains a post - of disgrace; does a dog though wearing a necklace of gold acquire the natural lustre of the lion, which is an indication of the possession of all qualities ? (178)

Because if I am vain (only with the idea) that I am rich, why do I become sorry, because of its loss; the risings and sinkings of men are like those of a ball thrown by the hand. (179) Moreover,

The shadow of the cloud, affection of the wicked, new corn,

having come in the course of his conquest of all the quarters, was encamped with his army on the bank of the Chandrabhāgā river. And a report from the mouth of huntsmen is heard that he is to be here near the Karpūra lake in the morning.

Therefore considering our residence here also a source of ear let us begin to do what is suited to the occasion. Having heard that the tortoise fearfully exclaimed, "I shall go into the water." The crow and the deer said, "Let it be so."

Then Hiranyaka laughingly said "When Manthara goes into water, it will be good for him. What shall be his help if he were to move on the ground? For,

Waters are the great strength of aquatic animals; of those living in towns, a fort; of beasts and others their own ground, of kings, ministers (or an obedient army). (195)

Friend Laghupatanaka by this advice, it may so turn out.

For,

As the Banian son, having himself seen the blooming breasts of his wife squeezed became miserable, so will you be. (196)

They said, "How was that" Hiranyaka relates:—

SEVENTH STORY.

There was a king by name Virasena in the country of Kanyakubja. By him the prince Tāngubala was appointed the ruler (governor) of the town of Virapura. And that

sturdy youth, once upon a time, while wandering through the town saw Lavanyavati, the wife of a Bania boy in the prime of youth. Then having gone to his own mansion, his mind smitten with love, he sent a female messenger to her.

For,

As long as these blue feathered shafts, in the form of the looks of sportive women and discharged from the bow in the shape of their eyes drawn up to the very ears, robbing away the very courage of man, do not strike the heart, so long a man goes to the right path, is master of his senses, has (the senses firm); and only so long he adheres to decency. (197)

Lavanyavati too from the moment of her having seen him with her heart hit by shafts of love, became wholly

fixed on him. So it is said,

rashness, deceit, jealousy, excessive greed, total qualities, impurity, these are the innate faults of

Now Lāvānyavati having heard the speech of the female messenger made a reply, "I am faithful to my husband, how can I undertake this illegal act of discarding my husband?"

For,

She is a wife, who is careful about household matters, she is a wife who has progeny, she is a wife, who is the life of her husband, and she is a wife, who is faithful to her husband. (199)

She is not fit to be called a wife whose lord is not pleased with her; when the husband is pleased, all the deities are pleased with women. (200)

Therefore then, only whatever my lord will order me I shall do without hesitation. The female messenger said, "This is quite true." Lāvānyavati said, "Certainly it is true." Then the female messenger having returned reported the whole account to Tungabala. Having heard that Tungabala said, "How is it possible that her husband should bring her and make her over to me? The procuress said, let some scheme be devised, so it is said:—

What is possible by schemes is not possible by force; an elephant going by the nary way was killed by a jackal.

The prince, asked, "How was that." She relates:—(201)

EIGHTH STORY.

There was an elephant by name Karpūratilaka in the forest of Brahma. Seeing him all the jackals thought, "If this one be killed by some means, there will be food for us for four months from his body." Then, one old jackal made this promise: "His death would be accomplished by me by the force of my intellect." Afterwards that cheat having gone to Karpūratilaka prostrated himself before him and said, "Lord, favour me with a look." The elephant said "Who are you; whence have you come." He said, "I am a jackal, all the beasts of the forest, uniting together have sent me to you; since it is not proper to live without a king, you, who possess all the merits of a lord are chosen to be crowned in the forest-kingdom. For,

One, who is very pure by family and in conduct and who is brave, besides brave, pious, conversant with policy, is fit to be a king on the earth. (202)

See moreover,

(1) should first secure a strong son a wife, and then wealth; if there be no king in this world, wealth is the wife and son - the wealth. (203) - *Adapt.*

The king is the support of beings, like rain; rain falling we can live, but not without a king. (204)

In this dangerous world, people probably stay in their proper sphere through fear of punishment; a man of good conduct, it is difficult to offend; even a woman of good family submits to her husband, though he be emaciated, mutilated, diseased, or poor, through fear of punishment. (205)

Therefore, may your majesty come quickly so as not to lose the lucky conjuncture." Having said so, and having got up, he walked on. Then this Karpūratilaka, attracted by the love of kingdom, while running by the same way as the jackal struck fast into the deep mire; When the elephant said: "Friend jackal, what should be done now, I, plunged in this mire, and dying, turning back, look." The jackal having laughed said, "My lord, take hold of my tail and get out. Since you put confidence in the words of one like me, (you) suffer the unavoidable pain; while it is said, --

"When you become free from the contact of the wicked, you will live, and when you keep the company of the wicked you will be ruined. Or if you habitually keep away from the company of the good, you will certainly fall into the company of the wicked. (206)

When the elephant plunged into deep mire was eaten away by the jackal. Hence I say, "What can be done by a scheme, etc."

Then at the advice of his son by name Ch

bawd, the prince, made the king his attend

And this one was emplo

in all the confidential affairs

upon a time that having bathed and adorned and wearing the ornaments of gold -- I Jewels said, go to day (Gaurivrat) the son of Parvati it is to be (by me) for one month. Therefore having sought the man, of the name, family, caste, might, etc. I shall, within the next day, to

young woman of the description, used to press her to him and afterwards himself lying concealed watched what she did. While that Tungabala without even touching the young woman simply worshipped her with clothes, jewels, perfumes and sandal from a distance and under proper guard sent her away. Now that Banian-son in whom confidence was created and who was attracted by greed, on seeing that, brought his wife Lāvanyavati and presented her to him. And Tungabala having recognized Lāvanyavati, the delight of his heart, got up hastily and having embraced her closely, with his eyes closed (in joy) sported with her on the sofa. Having seen that the fool the Banian son, stood like a statue and not knowing what to do, became greatly dejected. Hence I say, 'Having seen himself, etc.' So also will be your case."

Manthara hearing the friendly words, and looking as if perplexed with great fear, abandoned the pond and walked away; then also Hiranvaka and others suspecting evil through (great) affection (for a time) followed Manthara. Then while moving on land Manthara was seen by a hunter (who was wandering in the forest. When going up to him and lifting him up the hunter fastened him to the bow, and distressed with hunger and fatigue walked homewards.

Now the deer, the crow and the mouse being very sorry followed him. When Hiranvaka thus lamented,—

Before I have attained the end of one trouble (boundless) as an ocean, a second one is ready: misfortunes multiply themselves through weak points (i. e. misfortunes never come singly). (207)

But a friend who is so by nature turns up accidentally.

That unfeigned friendship is not extinguished even in difficulties. (208)

"Men have not that confidence in their mothers, in their wives, in their brothers, and in their sons true, as in a friend." (209)

Having thought so again and again (he lamented), "Oh hard fate! For,

By me alone have been experienced even here since the plays of the offspring of one's own actions, return a revolution at intervals in the shape of good and evil, so many different states of existence, (210)

Of this must be so,

The body has its destruction always impending; riches have calamities, unions have separation; and everything that is created is perishable." (211)

Again having mused he said,

By whom was this jewel of a word—*firā*—consisting of two letters, the shield from sorrow, enemies and danger and a repository of joys and confidence created ? (212) Moreover,

That friend, who is the pleasing collyrium to the eyes, the delight of heart and a repository of joy and sorrow for a friend is difficult to be got; while other friends, who in prosperity are smitten with the lust of gain can be obtained everywhere.

Adversity is their touchstone. (213)

Having lamented thus much Hiranyaka said to Chitrānga and Laghupatauka "Effort for the deliverance of Manthara must be made so long as this hunter does not go out of the forest." They both said, "Tell us quickly, what is to be done." Hiranyaka said.

"Let Chitrānga having gone near the water show himself as dead, and let the crow, sitting on him peck at him.

Now the hunter leaving the tortoise, will certainly run up for the flesh of the deer. I shall then cut the snares of Manthara.

At the approach of the hunter you both should run away. When Chitrānga and Laghupatauka having gone quickly, had done so, that weary hunter refreshed himself with water; and while sitting under a tree saw the deer in that condition; delighted at heart he took up the knife and went to the deer. In the meantime, Hiranyaka, having come, cut the snares of Manthara. The tortoise quickly entered the lake. The deer having seen the hunter near, got up and fled away. While the hunter returned and coming to the foot of the tree, when he found the tortoise missing, thought, This is quite fair (*tato*) for me who was not circumspect. For,

Those who having forsaken certainty, attend to uncertainty, lose certainty, while uncertainty is already lost. Then being disappointed by his own act he entered the town; Manthara and all others being free from calamities, went to their habitations and remained as happily as could be (imagined). (214)

Now the prince overjoyed said, "We having heard this are all pleased." Vishnusarmān said, "Thus far your desire is gratified. Let this also be in addition:—

Obtain a friend, Oh good ones! let people get wealth;

let kings always abiding in justice protect the earth; for the happiness of the mind of well conducted persons, let there be just course (politics) like a newly married bride, and may the god Siva (whose crest gem is the crescent moon) do good to men." (215).

Of Hitopadesh's the first collection of stories by name *Mitralabha* is here finished.

SEPARATION OF FRIENDS.

Now the princes said (Oh venerable sir, as for the "Acquisition of friends" it is heard by us. Now we want to hear *Suhridbhedha* (Disunion among Friends)." Vishnus'arman said

"Then here *Suhridbhedha* of which the first verse is this:-

The great and increasing friendship between a lion and an ox was destroyed by a wicked and very greedy jackal." (1)

The princes said, "How was that ?" Vishnus'arman relates:-

"There was a town by name *Savarnavati* in the south; there lived a Banig by name *Vardhamana*. Though he had already much wealth, yet seeing his other relatives very rich he thought of increasing his wealth still more. For,

The greatness of a person for ever looking down does not increase: to one always looking higher all appear poor. (2)

Moreover,

A man, who has much wealth, though he be a slayer of a *Brâhmana*, is worshipped while a poor one though sprung from a family as bright as that of the moon, is despised (3).

Moreover,

The (Goddess of) wealth does not wish to embrace one who is unenergetic, lazy, always trusting in fate, and wanting in courage; as a young woman does not like to embrace her old husband. (4).

Moreover,

Laziness, worship of women, disease, foolish partiality for one's own native country, contentment and timidity, these are the six impediments to greatness. (5). For,

I think that fate having (just) done its duty, does not increase the wealth of him who considers himself well off even with little. (6). Moreover,

A woman should not beget a son of this sort, viz: gloomy, dejected, impotent and the delight of the enemy. (7).

So it is said.

One should seek to obtain what he hath not; should save from loss what is obtained, should increase what is preserved properly, and should give away what is increased, at holy places. (8)

For to one desirous of what is not got the acquisition of wealth is a necessary preliminary.

What is got, though it be a large store, if not properly taken care of, wastes away. Moreover, The wealth, that is not increased, is in time reduced to nothing even by small expenditure, like collyrium. It is also useless when it is not enjoyed. As it is said,—

What is the use of wealth to him who does neither give (as in charity) nor enjoy it ? what is the use of strength to him who does not check his enemies ? what is the use of the Vedas to him who does not practise religion, what is the use of soul to him who does not conquer his passions.

(9). For,

A jar is gradually filled by the fall of drops of water; the same is the principle of all learnings, religion and wealth. (10).

One whose days pass away without charity and enjoyment does not live though puffing like the hollows of a blacksmith. (11).

Having thought so, he having yoked the two bulis named Nandaka and Sanjivaka to the yoke and having filled the cart with various articles went to Cashmere for trading.

Moreover,

Observing the decrease of collyrium and the heap of the anthill one should make his day useful by acts of charity and study. (12).

What is a great burden to the strong, what is distance to the enterprising, what a foreign country to the learned and who is a stranger to the sweet-speaking persons. (13).

Now while going, Sanjivaka fell down, his knees broken in the forest named Sudurga. Vardhamana having seen him in that plight, thought—

A worldly man may exercise his endeavours here and

there if he chooses; but after all, the fruit of it will be whatever is in the will of Providence. (14)

Moreover,

Hesitation which is the obstacle to all undertakings should altogether be abandoned; therefore, having given up perplexity let the desired object be offered. (15)

Having thought so, Vanamanana abandoned Sanjivaka there, and himself going to a town named Ohanrapura brought a stout bullock and led him to the yoke and travelled on. Then Sanjivaka, supporting the burden of his body on his three legs with great difficulty got on. Per,

The (desired) longevity of one plunged into deep water fallen from the mountain is saved by Paksuka (serpent) preserving his vital parts. (16)

An animal does not die at the under-bird that though pierced by hundreds of arrows and does not live even though touched by the edge of Kusagraha when the destined time is reached. (17)

One unprotected if protected by destiny lives, while one well-protected if struck by destiny dies; one left in the forest lives though helpless, while one does not live in the house though taken much care of. (18)

Then as dawn rolled on, Sanjivaka feeding and sporting at pleasure became plump and full of spirits; wandering (there) he roared very loudly. In due course there lived at will a lion by name Purohita enjoying the pleasures of dominion acquired by the strength of his arms. As it is said,—

The ceremony of sprinkling or inauguration is not performed by other beast upon the lion. The lordship over the beasts in the kingdom acquired by mere power is got without effort. (19)

And once upon a time he being pained by thirst went to the margin of the river Yamuna to drink water. There he heard the roar of Sanjivaka, unheard of before and much like the roar of unreasonable thunder. He, having heard that and being alarmed, turned back without drinking water, came to his own place, and stood silently thinking what it could be.

And he in such situation was seen by the two jackals named Karataka and Damanaka the sons of his minister.

Damanaka having seen him in that situation said to

Damanaka. Oh friend Karataka, why has this lord, though desirous of water, without drinking it and being alarmed, returned very slowly? Karataka said, "Oh friend Damanaka in my opinion we should not serve him any longer; that being the case, why should we pry into his actions.

For, great misery has been suffered by us both, being despised by this king for a long time without any fault (of us).

See, what is accomplished by servants wishing to get wealth by service? what is liberty of the body is also lost by these tools. (20). Moreover,

A talented person may become happy by performing penance, with a portion of cold wind, less and fatigue, which the persons depending on others bear. (21).

Moreover,

So far is life worth having: to possess a livelihood without dependence, if those that have attained dependence of others live, then who are dead? (22). Moreover,

Come, go, fall down, get up, speak, observe, be silent! in this manner do the rich sport with needy persons, eclipsed by the planet (in the shape of) expectation. (23).

Moreover,

The illiterate decking themselves now and then, of their own will employ themselves to the use of others like hurlots. (24)

Moreover,

The servants think much even of that look of their master which being naturally unsteady falls on an impure object (a faithless person) also. (25).

Moreover,

If he is silent, he is stupid; if rich in words, a prattler; if submissive, a coward; if not submissive generally he is regarded as unreluctant; if he stands closely, he is rude; if he stands at a distance, he is surely wanting in boldness; the duty of service is very confused and incomprehensible even to persons possessed of any tie powers, (26) Moreover,

For the purpose of rising he lowers himself; for the sake of life he gives it up; for obtaining happiness, puts himself to pain; What other person than a servant is a fool? (27).

Damanaka said, "But what should not be entertained even in thought. For,

How? Are you ought to be not to be asserted assiduously who when pleased with his work, is no time?" (28).

See moreover,

Whence are there to be those exalted splendours distinguished by Chámaras, the white unicorn, the red one a pole, the horse, the elephant and the lion to those persons that are without service? Karataka said: "Yet, do have we to do with this affair? For, one should always avoid meddling with the affair with which he has no connection." (29).

See,

The man who will have to do things with which he has no business lies killed on the ground like the monkey drawing out a wedge. (30).

Damanaka asked "How was that?" Karataka relates:—

STORY 30.

"In the country called Magadha a Kayastha by name Sábhatte had commenced to build a temple on the land situated near the Dikshavanya forest. There a carpenter having with his seven cutters way through a piece of timber had put a wedge into the slit.

A great herd of monkeys, while sporting came there. One monkey as it happened by taking hold of that wedge sat down. There on the monkey's legs, down entered the slit between the timber and the wood. And afterwards he, on account of his mischief nature drew out that wedge with great effort. When the wedge was drawn out, his two testicles being crushed he died. Hence I say, 'A man who will, etc.'" Damanaka said "For all this, the concerns of the master ought necessarily to be looked into." Karataka said, "Let the prime minister, whom he is appointed to the whole management do it. For, the discussion of other's business should not at all be done by dependants." See,

One who will discuss the duty of another, out of zeal for the welfare of his lord, suffers, as the ass was punished for braying." Damanaka inquired, "How is that?" Karataka relates:—(31).

STORY 2nd.

There was a washerman by name Karpurapataka at Kasi. He having had sexual enjoyment for a long while with his young wife, slept in close embrace of her. Afterwards a thief got in to carry away his household articles.

There in the court were an ass standing fastened (to a post) and a dog sitting. Now the ass said to the dog, "Oh friend now this is your business; why then don't you rouse the master by barking loudly?" The dog said "Oh you good one, you must not discuss my business; don't you yourself know that I take care of his house day and night and that this one being secure for a long time does not understand my usefulness; and consequently he is even now slow (neglectful) in giving me food. For masters become neglectful towards their dependents when experiencing no alarm." The ass said, "Hear Oh fool,"

He, who asks (a return) at the time of doing any business is a bad servant and a bad friend. (32).

The dog said,
"but he, who makes the servant ask (a return) at the time of doing any business is a bad master. For,

In feeding dependents in serving masters, in practising religion, and in begetting a son there ought to be no representatives. (33)

Then the ass angrily said, "Oh you villain you are sinful, since you neglect you master's work in adversity.

Let it remain for a while. It is my duty to do that by which my master will awake. For,

One should serve (enjoy) the sun by the back, and the god of Fire by the belly; but the lord with all one's heart and the heaven with sincerity." (34).

Having said so, he made a great noise by braying. Then the washerman roused by that braying and angry on account of the disturbance of his sleep, got up and beat the ass with the stick. Thereby the ass died. Hence I say, "He who shall meddle with the business of others, etc." Observe, searching for game is our duty; (pausing and thinking) let us think of our own business, but to day there is no necessity of that business also. Since there is plenty re-

maintaining for us after being won. Damayanta angrily said :
 " What I do you serve the King simply with the object of
 food. Thus you have no other property. For,

The wise seek patronage and talking with the object of
 doing good to their friends and well to their enemies, who
 does not simply fill his belly? (35).

The existence of him, in whose being Brahmanas, friends,
 and relatives live is fruitful; who does not live for him-
 self. (36) Moreover,

Let him forsooth live in whose living many live; does
 not even the crow fill its belly with its bill? (37).

Observe,

Some become slaves for five Purānas (weights of silver),
 some become satisfied with laes and some are not to be had
 even for laes. (38).

Moreover,

Men being equal, the state of servitude is very censurable?
 Is he, who is not first even among them slaves to be
 reckoned among those that live? (39).

As it is said,

The difference which exists between horses, elephants and
 iron, wood, stone, and clothes; women, men, and water, is
 very great. (40).

So also, even little is of great importance

A dog having obtained a small piece of bone with sinews
 and fat only remaining, without the shaft dirty is happy though
 it does not serve to satisfy his hunger; while a lion having
 abandoned a jackal though come to his lap (near him) kills
 an elephant. Every one though reduced to distress longs
 for fruit in conformity with his strength. (41).

Moreover, See the difference between the person served
 and the person that serves:—

Wagging of the tail, falling down at the feet, and show-
 ing of the mouth and belly by lying down on the ground,
 these are what a dog does before the giver of food; while
 the best of elephants looks grave and eats after hundreds of
 coaxing words. (42).

Moreover,

In this world that alone is called existence which

passed though lasting for a moment, in celebrity among men and is everlasting (continuous) on account of knowledge, valour and fame; even a crow lives for a long time and eats oblation. (43). Moreover,

In this world of mortals, what is the use of the existence of that person, who does not show compassion towards his son, towards his elders, towards the whole class of servants, towards a poor person, or towards his relatives? Even a crow lives for a long time and eats oblations. (44).

Moreover,

What is the difference between a beast and a beast in the shape of man who professes an understanding incapable of perceiving good and evil, who is condemned by many rules of shastras and whose sole intent is to fill his belly? (45).

Karataka said, "In the first place we are not ministers. Then, what have we to do with this inquiry?" Damana said, "In what time do ministers attain ministership or the reverse? For,

Here none becomes noble, respected or wicked by nature; nothing but his own actions lead him to greatness or the reverse in this world. (46). Moreover,

As stone is raised on a mountain with great effort but is thrown down in no time; so is the soul raised or thrown by merit or demerit. (47).

A man goes either down and down or rises high and high by nothing but his own actions as the digger of a well or the constructor of a rampart. (48).

So it is well; for the soul of all is dependent on their own exertions." Karataka said, "Now what do you say?"

He said, "This lord Pingalaka being frightened by some cause or other having returned is standing here."

Karataka said, "Do you know the truth (cause)? Damana said, "What is mysterious here? It is said,

A declared meaning is comprehended even by a beast; horses and elephants carry when directed. A learned man understands what is not declared; because intellects have their fruit the knowledge of other's intention. (49).

And thought is known by looks, by gestures, gait, by speech, and by changes in eyes and the face. (50)

Now I shall make this lord my own by the superiority of my wisdom on this and a lot of fear. For

He, who knows the speech suited to the occasion, agreeableness suited to good nature and anger suited to his strength, is a wise man. (51)

Karataka said, "Oh, friend, you are unacquainted with (the ways of) service. See,

One, who enters without being summoned, speaks much without being asked and considers himself the favourite of a king, is dull-headed. (52)

Damanaka said, "Oh you friend, how am I unacquainted with (the ways of) service ? See,

Is there anything by nature beautiful or ugly ? What a man likes is beautiful to him. (53).

Because, a talented person, adapting himself to the disposition which any one possesses should quickly establish supremacy over him. (54) Again,

On being interrogated "Who is here ?" one should say "I, and please to command properly;" and should carry out the command of the king to the best of one's ability. (55).

Moreover,

He, who is desirous of living steady, wise, constantly in attendance like a shadow and who, when ordered does not hesitate is a fit person to live in the royal palace. (56).

Karataka said, "Perhaps the lord might disregard you for your unseasonable intrusion, and the other said, "Let it be so; nevertheless attendants should necessarily be near their Lord. For:—

Not to begin (a work) out of fear of a mistake is the characteristic of a mean person. Who, oh friend, gives up his meal for fear of indigestion ? (57) See:—

The king favours a person that is quite near him, though he be void of learning, of low origin and unsuitable. Generally kings, young women and creepers, give round him that is by their side. (58).

Karataka said, "Now having gone there what will you say ?

He replied, "Hear, I shall ascertain whether the matter is well affected or disaffected towards me." Karataka said,

What are the means of ascertaining that?"

Damanaka said, "Hear:—

... from a distance, smiling, great regard for
... of one's even in one's absence a remembrance
... dear objects, attachment while not in (active) service,
... own speech, seeing events even in a faint (these
... the signs of one's being well affected. (59 -60).

Moreover,

Putting off, coming with hopes, disapprobation in words—
these a wise man should know to be the signs of a disaffected
master. (61).

Having ascertained this I shall so manage as he would be
in my power. Sincer—

Talented persons point out beforehand as it they were
vividly shining—the disaster consequent on the appearance of
danger, and success consequent on the suggestion of remedy,
which result from the rules of poli^{ty}. (62).

Karakata said; "Still you should not speak without an
occasion. For:—

Even Brahaspati (the preceptor of gods) giving advice
at the unseasonable time may obtain contempt for his intel-
lect and constant disrespect." (63),

Damanaka said, "Friend, be not afraid. I shall not speak
at an unreasonable time. For:—

A well-wishing servant ought to speak even unasked in
adversity, when the Master is taking to a wrong path and
when the proper time for action is passing away. (64)

While if I were not to give counsel even at the proper
time then I am unfit for the very ministership. For:—

A meritorious person ought to keep up and enlarge that
art by which he makes his livelihood and is praised by the
world in this world. (65)

Therefore, Oh friend, permit me. I shall go" Karakata
said "May good fortune attend you. May your course thrive.
May you succeed (in your undertaking). Do as you like.

Damanaka went to Pingalaka, showing as if surprised.
Now having been respectfully made to enter (come up) by the
king, when (he was) at a distance, he having prostrated
himself before the king) sat. The king said, you are seen
after a long time. Damanaka replied. Though the prosperous
had had no business whatsoever with me, a (humble)

yet I have come since a servant ought necessarily to
 possess the master at the proper time. Moreover:—

Lords, Oh king, have business even with grass as serving the
 purpose of rubbing the teeth or of scratching the ears; how
 much more with man having limbs, mouth (speech) and
 hands? (66).

If again my lord suspect loss of intellect in me who am
 long rejected by his majesty's feet, that too ought not to be
 done. For:—

Certainly the intellect or one's steady conduct, though
 rejected, ought to be beyond suspicion. The flame of fire
 though turned downward never has the downward course. (67)

My lord, your majesty, therefore ought by all means to
 know this distinction:

A jewel is trampled down under feet while a glass is
 held on the head, for them be as they are. A glass is
 a glass while a jewel is a jewel. (68). Moreover:—

When a king behaves equally without distinction towards
 all, the energy of those able to make exertions is damped, (69)

Moreover:—

There are, Oh king, three classes of persons: namely: the best,
 the worst and the middle. One should appoint them to works
 of three different natures in the same order. (70).

For:—

Servants and ornaments are only placed in their proper
 places. Verily a great jewel is never worn on the toe (anklet),
 nor an anklet on the head. (71). Moreover:—

If a jewel fit for setting on a gold ornament is made in
 lead, it neither twinkles (there) nor appears to advantage.

The latter (alone) is exposed to censure. (72)

A glass is set in the crown while a jewel is set in the
 anklet. Certainly it is not the fault of the jewel. But it is
 the ignorance of the setter. (73). See:—

This one is talented, this one is loyal, this one is brave;
 there is fear from this. A king who uses his judgment
 about servants is well supplied with them. (74)

So also,

A horse, a weapon, a science, a lute, a speech, a man
 (servant) and a woman certainly become fit or unfit according
 as they fall in with a particular person. (75)

Moreover:—

What is the use of a loyal one that is incapable, and of a powerful one that is mischievous? Oh king, loyal and able I am, you should not despise me. (76).

Attendants become deprived of their intellect by the disregard of their king. Therefore wise men do not get near him on that account. In the kingdom forsaken by the wise there is no policy which is successful, and when policy has failed the whole world sinks down helplessly. (77).

Moreover:—

The public always worship the man worshipped by the king; while he who is despised by the king is despised by all. (78).

Wise men should accept even from a child what is properly said. Does not the lamp yield light in the absence of the sun? (79).

Pingalaka said, "Friend Damanaka, what is this if you being the son of our principal Minister did not come (to me) so long by listening to the words of some villain. Now speak what you desire to speak." Damanaka said, "My lord, I would ask something. You will be pleased to answer.

Why does the lord desirous of drinking water as he is, stand here as if surprised without drinking it?"

Pingalaka replied, "Well-said by you. But there is no confidential place to tell this secret. Yet I shall tell you secretly. (Making it as a secret) Listen. At present this court being presided over by some extraordinary being ought to be abandoned by us. I stand surprised for this reason. I have also heard his great and uncommon roar. This animal must be possessing great strength by his roar."

Damanaka replied, "My lord, this is certainly a cause for surprise. That roar was heard by us also. Yet he is a bad minister who at the very outset advises his king to abandon his country and then to fight. For:—

It will come to know the worth of the greatness of intellect of his relatives, wife, and the whole class of servants as well as of himself on the touchstone of adversity." (80).

The lion said, "Friend, a great fear annoys me." Damanaka again said, (aside) "Otherwise how will you talk to me about going to another place having abandoned the pleasures

of your kingdom?" He said aloud, "My lord, as long as I live you need not fear. But let Karataka and others be conciliated. For a combination of persons is difficult to be had at the time of resisting evils."

Then those Damayanti and Karataka being honoured by the king and having promised a remedy for the danger went away.

Karataka while going said to Damayanti, "Friend, without ascertaining whether this cause of fear is remediable or irremediable, how did you accept this great favour by promising the removal of fear? Since one ought not to accept a reward from any one without obliging him, particularly from a king.

See:—

In his favour there rests the goddess of fortune (Padma-Lakshmi). in his valour victory, in his anger there dwells death. For he is possessed of all lustre. (81).

So also:—

A king though quite young, ought not to be disregarded as a mere man. For, 'his is a great deity living in the shape of man.' (82).

Damayanti laughingly said, "Friend, rest quiet. I have ascertained the cause of fear. It is the rear of a bull. Bulls are even our food. What of a lion?"

Karataka said, "If it is so, why did you not remove the fear of the lord at that very time?" Damayanti said, "If the fear of the lord had been removed at that very place then how would there have been the acquisition of this great favour? Moreover:—

A master should never be made free from want (of their help) by servants.

A servant having made the master free from such need may be like Dadhikarani." Karataka asked "how was that? Damayanti relates. (83).

STORY THIRD.

There was a lion of great valour by name Dardani. On the mountain named Arbudsabhara in the north a certain mouse used to gnaw daily the ends of his mane while he was resting in the caves of that mountain. Then seeing the ends of his mane gnawed, he was vexed and

the mouse that had entered the hole he thought—
 "Who is a man's enemy, can never be got over by
 a man. A soldier like himself ought to be put to death to
 K. B. him" (84).

Having thought so he went to a village and having in-
 spired confidence brought a cat by name Dadhikarana after
 a great effort and placed him in his cave by giving him
 fish for his food. Afterwards through fear of him the
 mouse also did not get out of the hole. Whereby this
 lion with his mane not gnawed slept happily. Whenever
 he heard the sound of the mouse he used to feed
 the cat by giving him flesh or food. Now once upon a time
 the mouse being distressed with hunger, while moving out
 was caught by the cat and killed. Afterwards when the lion
 did not see the mouse for several days nor heard the sound
 made by him, he became remiss even in giving food to the
 cat on account of his uselessness. Then this Dadhikarana,
 weak for want of food, became miserable.

Hence I say, "A master should not be made free from
 want, etc." Then Karataka and Damanaka went to Sanjwaka.

There Karataka sat under a tree with dignity

Damanaka having approached Sanjwaka said, "Oh bull,
 here I am appointed by king Pingalaka, to protect the forest.

The commander Karataka commands, (you) come quickly,
 or else hence from this our forest. If you do not, unpleasant
 consequence might ensue. I do not know what the master
 who is angry might do." Having heard that Sanjwaka went.

Violation of the orders of kings, disrespect to Brahmins, and
 a separate bed to women is said to be killing without a
 weapon. (85).

Then Sanjwaka who knew not the usages of the country
 (society) approaching timidly, prostrated himself before
 Karataka. As it is said:—

The drum on the elephant sounding while he is being goaded by
 the driver proclaims as it were, "Talent is superior to strength,
 in the absence of which this is the condition of elephants. (86).

Now Sanjwaka hesitatingly said, "Oh commander, what
 ought I to do?" Karataka said, "Oh bull, you are in this
 forest. Bow down at the lotus-like feet of our lord." Then
 Sanjwaka said, "Then give me an assurance of safety. I go."

Karataka said, "Hear, O bull, away with these doubts."

For:—

Keshava did not give an answer to the king of Chandi who was cursing him. Certainly a lion roars in imitation of the thunder of clouds, but not of the howling of jackals. (87)

Moreover:—

The storm does not root out grass tender and soft, bent down on all sides, but affects the trees alone. A great person displays his valour towards none but a great person. (88)

Then those two being kept Sanjivaka at some distance approached Pingalaka.

They being looked at respectfully by the king, saluted him and sat down, the king said, "Have you seen him?"

Damanaka replied, "My lord I have seen. But it is as you thought. Powerful as he is, he wishes to see your majesty."

But he is very powerful. Therefore, your majesty would do well to see him after being ready. You ought not to be afraid by his mere roar.

As it is said-

One ought not to be afraid by mere sound not knowing its cause. Having ascertained the cause of a sound a proctress attained influence." (89)

The king asked, "How is this?" Damanaka relates.

STORY FOURTH.

"There was a town by name Brahmapura on the mountain Shripurwati. A woman was heard that a demon by name Ghantakarna lived on the top of that mountain.

Once upon a time a certain man running away with a bell was killed by a tiger. The bell dropped down from his hand which was picked by monkeys. The monkeys used to ring the bell every now and then. The man was seen eaten and the ringing of the bell was heard every now and then by the citizens. Afterwards all people fled from the town saying that Ghantakarna being angry eats men and rings the bell. A proctress by name Karala thinking that the ringing of the bell was intimately and doubting, whether it might not be the monkeys that were ringing the bell ascertained it and herself requested the king, "Oh Lord, if some money were spent, I will win over this Ghantakarna." Then the king gave her wealth.

When the procuress having marked out a circle made a show of the pomp of the worship of Ganesha and other gods, herself entered the forest taking with her fruits liked by monkeys and scattered them there. Then the monkeys having off the bell became engrossed in the fruits. While the procuress returned to the town with the bell and was honoured by all people. Hence I say, "One ought not to be afraid by the mere sound," etc. Then Sanjiwaka was sent for and presented. Afterwards he stayed there in great friendship.

Now once upon a time the brother of that lion by name Stabdhakarna came (there to pay a visit). Having given him reception and having asked him to rest, Pingalaka walked off to hunt beasts for his food. In the meanwhile Sanjiwaka said "My lord, where is the flesh of the beasts of prey hunted down today? The king replied, "Darouaka and Karataka know it." Sanjiwaka said, "Let it be ascertained whether there is any or not. Pingalaka after pondering replied, "Positively there must be nothing of it." Sanjiwaka said, "How have they eaten so much flesh?" The king replied, "Either eaten, spent, distributed or rejected. This is the every day course."

Sanjiwaka said, "How is this done without the knowledge of your prosperous majesty's feet?" The king replied, "It is always done without my knowledge." Now Sanjiwaka said, "This is not proper. As it is said:—

One ought to do nothing by himself. Oh lord of the world, without informing the master except the warding off of danger. (90)

A minister is like the water-pot of an ascetic giving out water, taking in a great deal. Oh king, one little appreciating the worth of time is a fool, one taking a minute account of money is miserable. (91)

For that minister is always useful who augments even a farthing (Kakini=20 couries). Treasures are of the life of a king possessing treasure, and not life itself is his life. (92)

Again, not even by the practice of ancient family customs does a man become an object of resort, what of anything? One void of wealth is forsaken even by his wife, what is so by others. (93)

And this is the principal defect of a king:—

prodigality, carelessness, as also acquiring by illegal means, bounty towards persons that are far away, these are said to be the disasters for the treasury. (95) For:—

The wealthy person squandering away (wealth) at his will without taking into account his resources is necessarily and in no time ruined, he be as rich as the god of wealth. (95)

Śābdhakarna said, "Here, O brother, Karatak and Damanaka are your old dependents appointed on the business of making peace and war. They ought never to be appointed on the business of the treasury. Also never I tell here what I have heard on the subject of appointment.

A Brahmin, a Kshatriya (One belonging to the warrior caste) and a relative are not the right persons for appointment (in money matters). A Brahmin does not give away wealth even reluctantly, though to be proved (as belonging to others.) (96).

A Kshatriya being appointed on treasury certainly shows his sword (threatens the person demanding it though he be the master). While a relation seizes on and cuts up every thing through his claims of relationship. (97)

An old servant in such a post not afraid even of his mistake might feed on it untrammelled, altogether defying his master. (98).

A benefactor in such an office does not mind his fault; and using the obligation as a plea devours everything. (99)

Since a minister made the comparison of (a king's) private amusements, himself plays the king; disrespect is invariably shown by him always through familiarity. (100).

One wicked at heart and one patiently suffering are ruinous in every way. Shakuni (the maternal uncle of Kurava princes), and Shakatara (the minister of Nanda king) are, Oh King, examples in this respect. (101).

Certainly no rich minister would ever be obedient as any other person. This is the rule of the wise (prophets) that prosperity changes the mind. (102).

Not taking advantages offered, exchange of money, yielding nature, negligence, dull-headedness and enjoyment:—these are the blemishes of a minister. (103).

The king must daily look to the system of revenue, the payment of stipends, changes of office.

Oh king, officers when pressed hard give out their inmost essence. For they are generally like obstinate sores. (105)

Officers, Oh king, should often be forcibly deprived of their wealth. Does the bathing dress when pressed immediately give out water only once? Having taken into account all this one should act as occasion requires.

The lion said, "It is all as you say. But these two do not at all act up to my words." Stabdhakarna replied, All this is altogether improper. (106) For—

A king should not forgive his own sons if they violate his orders. What forsooth is the difference between a real king and one drawn in picture? (107).

The fame of an idle fellow is lost, the friendship of one that is crooked, the family of one whose senses are lost, duty of one that is intent upon wealth, the fruit of learning of him that is vicious, happiness of a miser, and the kingdom of a king who has a careless minister. (108).

Moreover:—

A king should positively protect his subjects from thieves, his own officers, and his enemies from his favourites and from his own greed. (109).

Oh brother, you should completely follow our advice. We also know the ways of the world. Let this Sanjiwaka who feeds on grass be appointed on the business of the treasury.

Upon this advice he being appointed there, from that day the time of Pingalaka and Sanjiwaka passed in great friendship, and they abandoned all their relatives. Then on seeing slackness in giving food even to dependents Karataka and Damanaka consulted between themselves; when Damanaka said to Karataka, Friend, what is to be done? This is a self committed mistake, and when it is a self committed mistake lamentation is also not justifiable.

As it is said:—

For having touched Swarnarekha, a female messenger for having fastened herself, and a merchant for wishing to take a jewel; all these suffered for their own fault." (110).

Karataka said, "how was this? Damanaka relates

STORY

There was a king Viraji

A certain barber t

gallows by the officers of the king, was laid by the end of his (wearing) garland of a woman named Kandarpaketa with a merchant as his second, saying, "This one ought not to be hanged." The officers of the king asked, "Why ought he not to be hanged?" He replied, "None." He repeats, "I having touched Swarnarekha." They asked, "How was that?" The recluse related that on Kandarpaketa, the son of Jimutaketa, king of Sinhastripa.

Once while residing in the pleasure forest I heard from the mouth of sailing merchants that in the sea, a certain girl sitting at the root of the desire yielding tree that appeared here, on a sofa variegated with the rays of a fringe of precious stones decorated in completely set ornaments, and playing on the lute like the goddess Lakshmi was seen on the fourteenth day of the lunar month. Then with a sailing merchant, I got into a bark and went there. Having gone there I saw her as described partially sunk in the sofa. Then I too being drawn by the string in the shape of her beauty, gave a jump after her. After that having reached Kanakapattan (Golden town) I saw her in a golden palace lying on the sofa in the same state and waited upon by Vidyadharis. She also seeing me from afar sent her maid to me with her greetings, while that maid being asked by me, said "This Ratnamanjari, the daughter of the Vidyadhar emperor Kandarpaketa has taken a vow.

It is the resolve of her mind that he alone who would come (here) and see this Kanakapattan with his own eyes, should marry her even in the absence of her father. Hence let your honour marry her according to the Gandharva form of marriage.

Now Gandharva marriage having taken place, I remained there enjoying her company, then once she said in privacy, "My lord, you may enjoy all this at your own will. (But) you should never touch this Vidyadhari named Swarnarekha drawn in the picture. Afterwards, out of curiosity, I touched that Swarnarekha with my hand; and being kicked by her lotuslike feet though she existed only in picture, came and dropped in my own country. Afterwards being afflicted with pain I turned a recluse and while wandering over the earth reached this town. Here when the day closed I while lying down in the house of a cowherd I observed the following. In the evening the cowherd came home after having taken care of his

to see his wife holding some consultation with a messenger. When upon seeing that Gopi and her husband to a post he slept. Then at midnight the messenger, the wife of this barber, having approached the Gopi again said, "That one burnt as it were by the fire of non separation, wounded by the arrows of Cupid, lies as if on the point of death. As it is said:—

At night when the darkness is dispelled by the lord of night—
Cupid, having repeatedly aimed at, pierces the minds of youths. (111).

Having seen that sort of condition of him and being distressed at heart, I have come to send you to him. Therefore I shall fasten myself here you having gone there and satisfied him should quickly return. It being done accordingly, and the cowherd being wide awake said, "Now I take you, oh sinful one, to your paramour." When she said nothing in reply the cowherd being excited, said "Do not you even return a reply to me through haughtiness?" And taking a knife cut her nose in passion. Having done so the cowherd went to bed again and slept. Having returned the Gopi asked the female messenger, "What is the news? The messenger replied, "Look at me. My very face tells the news." Afterwards that Gopi having fastened herself as before remained in the place, while the female messenger taking the cut nose with her went home and staid there.

Then this barber asked his wife early at dawn for the razor-case while she gave him only one razor, then this barber being provoked at not getting the whole razor case threw away that razor into the house from a distance.

Now she setting up a pitiful cry and saying "This one has cut my nose without any fault of mine, took him to the officers of justice. While that Gopi being asked again by the cowherd said, "Oh sinful one, who can deform me, a very chaste one? The eight guardians of the eight quarters alone know my conduct. For:—

The sun, the moon, the wind, the fire, the sky, the earth, the water, the heart, the god of death, the day, the night, the two twilights, and religion know the action of man. (112)

If I am quite chaste, if I know none other than you, if I never had connection with a stranger, even in my dream, then in consequence of my virtue will my nose, though cut, be repaired,

I could reduce you to a slave, but you are my lord, I hesitate out of public regard. Then when this cowherd having lit a lamp looked for a wife, and found it possessed of a prominent nose, as well as her feet crying blessed am I whose wife is she, then I relate the history of this merchant also that I have with me.

This man having left his house and bet this town after twelve years from the neighbourhood of Malaya mountain, and rested in the house of a barlot. There was a matchless jewel on the head of a wooden Vantâ placed on the door of the house by her procuress. This merchant being covetous, got up at night and made an attempt to take the jewel.

Then this fellow discovered that Vantâ with his arms moved by strings set up a painful cry. Afterwards the procuress got up and said, "Boy, you have come from the neighbourhood of Malaya. Hence give away all the jewels to this one otherwise you will not be freed, such is this goblin. Then this one delivered up all the jewels, and as he became deprived of all his possessions he came and joined us. Having heard all this the officers of the king urged the justice of peace to be justice. Afterwards that messenger and the Gop were driven out of the town by him, while the goblin went home. Hence I say, "I having touched Swararekha's eye. Now this is a self-committed mistake. Lamentation in this case is not proper. Musing for a while, Friend, as friendship between them was brought about by me so also would I sow dissension between them.

For:--

Very skilful persons make the falsehood look like truth as persons skilled in the art of painting show depression and elevation on the even surface (113).

Moreover. --

He whose mind does not fail in unexpected occurrences gets over difficulties as a Gopin, because of her two paramours. (114)

Karataka asked, "How was this?" Danianaka relates:--

STORY SIXTH.

There was in the town of Dwarawati a wife of a cowherd who was a bawd. She used to have carnal intercourse with the head officer of the village, and also his son. As it is said:--

They are not satisfied with (any amount of) food, the
 god of death with any number of rivers, the god of death with
 a beauty and a beautiful-eyed one (woman) with (any
 number of) men. (115).

Moreover,

Not by liberality, nor by respect, nor by straightforwardness,
 nor by service, nor by weapon, nor by knowledge are women to
 be conquered. Women are altogether crooked. (116)

For:—

Women having abandoned a husband who is a store of
 merits, attended with fame, lovely, conversant with the
 modes of sexual enjoyment, rich, and young, quickly go to
 (seek) another person void of character, merits and other
 things. (117). Moreover:—

Certainly a woman does not attain such satisfaction
 though sleeping on a variegated bed, as that attained in the
 company of a stranger (even) on a ground covered with
 Dúrwa grass and others. (118).

Now once upon a time she was enjoying the company of
 the son of the head officer. In the meanwhile the head
 officer also came there to please himself in her society.

Having seen him coming, she concealed his son in the
 granary and began to make merry with the head officer
 as before. Afterwards her husband the cowherd came there
 from the cowpen. Having seen him the Gopî said, "Oh
 you head officer, take a stick and pretending anger go out
 to haste." He having done accordingly, the cowherd having
 come home asked his wife, on what business the head officer
 had come and stood there? She replied,

"He on some account got into passion with his son, while
 he who pursued came and entered here, and I saved him
 having concealed him in the granary. His father after search
 did not find him here, hence this head officer is going
 away quite in passion."

Then she took his son out of the granary and showed
 him (to her husband). As it is said:—

What moment is twofold; their talent four-fold, and
 their pursuits six-fold, while (their) passion eight-fold. (119)

Hence I say, "when the business is at hand," etc.
 Haratake said, "Let it be so. But great is the friendship

between these two proceeding from natural inclination. How is it possible to break it?" Domanaka said, "Let a remedy be devised. As it is said —

What is possible by a remedy is not possible by power.

A black serpent was lured down by a female crow by means of a gold saucy." (120)

Karatana asked, "How was this?" Domanaka related:

STORY SEVENTH.

On a certain tree there were a pair of crows. A black serpent residing in the hollow of that tree ate their young ones. Then the female crow, that was pregnant again, said to the crow "Lord, let this tree be abandoned. Our offspring is ever eaten by the black serpent that resides here. For —

A wicked wife, a rognish set of impertinent servants, or residence in a house having serpents in it is rudouterly death itself." (121)

The crow said, "Love, do you not be afraid. Very often I have pardoned us offences. But now it is not to be forgiven. The female crow said, "How could you fight with this powerful one?" The crow said, "Away with this doubt. For —

He that has talent has power. But whence can there be power to one void of talent. See when very laughter was pulled down by a hare?" (122)

The female crow had longly said, "How was this?" The crow related:

STORY EIGHTH.

There was a lion by name Mandara on the mountain by name Mandara. He was above in the habit of killing rabbits. Then all the rabbits, uniting together thus, requested the lion, "Oh lord of beasts, why do you kill many beasts at a time? If it be your pleasure, we ourselves will make a present of one beast daily for your dinner." But when the lion said, "If you wish it, let it be so." From that time he used to eat the one beast that was (daily) presented.

Now once upon a time the turn of a rabbit came.

He thought —

My image is done to be chased off far with the hope

... life. If I am to die what have I to do with
proclaiming the lion? (123)

Therefore I shall go very slowly."

Thereupon the lion being distressed with hunger said to him
"Why have you come so late?" The hare said, "My lord,
I am not to be blamed. While coming I was forcibly held by
another lion. Having pledged my word to go back to him
I have come here to tell of it to my lord." The lion angrily
said, "Go with me quickly and show that wicked one.
Where does the wicked fellow stop?" Then the hare taking
him along went to show him a deep well. Having reached
there he said, "Let my lord see with his own eyes" and showed
to the water of that well the reflection of that very lion.

Then this one being inflamed with anger haughtily flung him-
self at it and died. Hence I say, "He that has talents, etc."

The female crow said, "I have heard everything. Now
tell me what is to be done. The crow said "A prince
faily comes and bathes here in the neighbouring lake; you,
having with your beak picked the gold string (which he
shall have) taken off from his body and placed on the stone
near the water, should place it here in this hollow. Now
once upon a time when the prince entered the water for
bathing the female crow did accordingly; and the officers
of the king while engaged in following the gold string saw
the black serpent there in the hollow of the tree and killed
him. Hence I say, "What is possible by a remedy," etc.

Karataka said, "If it is so you may go. May your journey
be attended with success." Then Damina having gone to
Jhāṅka saluted and said, "My lord, thinking the business
to be urgent and foreboding great danger I have come to
you. For—

A well-wishing man ought to give beneficial advice though
trashed in adversity, at the time of (the master) taking
to a wrong path, and when the proper time for (doing a)
... is passing away. (124)

A King is a being solely made for (receptacle) enjoyment
and not for business. A minister that ruins the business of
the king is to be held with blame. (125)

... This is the course of ministers:—
... the giving up of life or even the cutting off

of the head, but of the resemblance at one who possesses the sinful desire of getting to the position of the master." (116)

Pingalaka respectfully said, "What do you intend to say now?" Damayaka said, "My lord, Sanjivaka appears to have double dealing with you. So also despising the three resources (१ प्रभुशक्ति, २ मन्त्रशक्ति, ३ वसाहशक्ति) of your prosperous lordship now before us, longs for the very kingdom." Having heard this Pingalaka stood frightened and silent with surprise. Damayaka proceeded, "My lord, it is the (fruit of the) very mistake that you, disregarding all other ministers, made him alone the sole master.

For,

The goddess of wealth (some how) supporting her feet attends on the extremely exulted minister and on the king. She, on account of her feminine nature, being unable to bear the burden (of both) forsakes one of the two. (127)

Moreover:—

When a king makes one minister the sole authority in the kingdom, infatuation takes possession of him (the minister) through haughtiness and he is betrayed through rash negligence. A desire of independence takes possession of his heart when so betrayed. And then he through the desire of independence treacherously plots the murder of the king. (128)

Moreover:—

Eradication of food unseasoned with poison, of tooth unsettled and of a wicked minister (would alone) tend to happiness. (129)

When the king surrenders over his riches to the minister is in difficulty he seeks (is ruined) like a blind man without guides. (130)

In all affairs he exercises his own will. Now, my lord may do what he thinks proper in this case. Moreover I know this much.

There is not a man in this world who does not long for wealth. What in this world does not longingly look at another's beautiful young wife? (131)

The lion ransingly said, "Though such be the case, great is my friendship with Sanjivaka. See—

He who is dear is over so though practising frauds. (132)

which is one body not dear, is possible, as it is on account
in minute die

Moreover:—

One hear is even so though doing disagreeable
things. Who was disregarded for fire though it has burnt the
best part of a house? (132)

Danaraja said, "My lord that is a great mistake. For
that person on whom a king looks with special regard,
be he even a minister or even a stranger, is resorted to by
wealth. (134)

Hear my lord:—

The result of a wholesome thing though disagreeable is
beneficial. Where there is a speaker and a listener prosperity
finds pleasure there. (135)

And you having set aside old servants have honoured this
stranger. You have done an improper thing. For:—

One should not honour strangers setting aside old servants
as (there is no greater blunder than this, tending to the over-
throw of a realm." (136)

The lion said, "What wonder is this?"

He was brought here and promoted by me after giving
promise of safety. So can he plot treacherously against me?"

Danaraja said, "My lord,

A wicked person though constantly honoured does not
attain real life; as the crooked tail of a dog could not be
made straight by such means as chafing and anointing. (137)

Moreover:—

The tail of a dog, anointed, chafed, bound round by ropes
when released (even) after twelve years returns to its original
shape. (138)

Moreover:—

How can promotion or honour please the wicked? Poison-
ous trees do not bear fruit though unpruned (fed)
with nectar. (139) Hence say,

Even unmasked one should tell what is real. — — — — —
whose degradation he does not wish
to good; while quite (un-
masked). (140)

His said,

He is well-disposed who wards off misfortune,
an act which is pure. She is a wife who is
talented who is respected by good. That is fortune. He
does not produce trouble. He is happy who is free of
grief. He is a friend who is artless. He is a man who is
tormented by senses. (141)

If my lord affected by the contagion of Sanjivasth
warned, does not turn away, it is not the fault of a man
like me. As it is said—

A king addicted to lust does neither mind business or
benefit. Being self-willed he goes according to his will
like a mad elephant. Then being carried away by arrogance
when he falls into deep sorrow he throws the blame on a
servant, but does not perceive his own impropriety. (142)

Pingalaka (aside).

"One ought not to punish me for the fault of

After ascertaining for oneself, one should punish
(my one). (143)

As it is said;—

There is no law for favour of punishment before as
the merit or fault.

As the hand haughtily put into the mouth of
(outly) leads to one's own destruction." (144)

He said aloud, "Then should Sanjivaka be warned."

Dronaka hastily said, "My lord, do not do so,
result in the breach of counsel. For, as it is said:

This seed of counsel should be kept so secret
not be ever slightly divulged (broken). It being
grow (thrive). (145)

Time drags away the (ineffectual) of what is to
what is to be given and what is to be done, when it is
done immediately. (146)

Therefore what is inevitably coming
ought with great caution.

A counsel like an impatient waiter, who in every
respect does not bear to remain long, is sure to be trayed
(betrayed). (147)

It thus follows. Counsel found out to be

to be

pardoned with a warning against him mistaking, that too is quite improper. For:—

He who wishes to make peace with a friend that was once tricked only invites death, as a she-mule a foetus (148).

When a bad man is employed near one whatever he does is unprofitable. The Sakinee and the Shakater may here serve, oh prince, for examples. (149).

The lion said, "Let it first be ascertained what he can do to us." Damanaika said, "My lord,

How can there be the decision of strength without knowing the subordinate and the principal.

See the ocean was disturbed by the mere Tittibha (a kind of water animal)." (150)

The lion asked "How is this?" Damanaika related.

STORY NINTH.

"On the shore of the southern ocean there lived a couple of Tittibha birds. There the Tittibhi on the point of delivery said to her husband, "My lord let a private place fit for delivery be found out." The Tittibha said, "My love, this is the very place quite fit for delivery." She said, "This place is overflowed by the tide of the sea." The Tittibha said, "Am I so powerless that I should be overpowered by the sea?" The Tittibhi laughingly said, "My lord, great is the difference between you and the sea."

Or:—

He, who in this world knows how to avert defeat or what is proper and who has worldly knowledge, never sinks down (sustains defeat) even though in difficulty. (151)

Moreover:—

The undertaking of impossible business, quarrel with one's relations, rivalry with the powerful and confidence in young women, these are the four inlets to death." (152)

Then she was delivered in the same place with great reluctance according to the word of her husband. Having passed all this the sea also in order to ascertain his power took away the eggs. Then the Tittibhi being overwhelmed with grief said to her husband, "My love, what misfortune has befallen me, my eggs are lost." The Tittibha said, "My love, do not grieve. So saying he said

What am I to do and where am I to go, fallen as I am into the sea of sorrow." (155)

So saying, he heaved a long sigh and set. Sanjivaku said, "Yet friend, tell your mind clearly." Damana said in an under tone, "Though the king's trust is not to be betrayed yet you have come here upon our faith. I long for the next world. I must tell you your benefit. Hear. This our master having changed his mind with respect to you said in privacy, 'Having killed this very Sanjivaku I shall satisfy my attendants.' Having heard this Sanjivaku became greatly dejected. Damana again said, 'Away with dejection let something suited to the occasion be done.'

Sanjivaku musing for a while said, (aside) "Indeed it is well said. It is not possible to decide from dealings whether something is the net of a wicked fellow or not. For—

Women are generally accessible to the wicked, a king generally listens the unworthy, wealth generally flows a miser, and the god of rain (a cloud) generally showers down water on mountains (156)

A wicked man appears to advantage on account of the glory of his patron as a dirty (dark) collyrium prettens (applied to) the eyes of young women." (157)

Then after thinking a while he said "alas! What has this befallen? For—

What wonder is there that a king though propitiated with efforts does not get satisfaction? but this one is an extraordinarily peculiar figure who being served becomes inimical (158)

Hence this is a mysterious problem. For—

He who becomes angry at some cause certainly is satisfied with removal. While how is that man to be pleased whose mind is disturbed without a cause? (159)

What wrong have I done to the king? Or kings become hostile without a cause?"

Damana said, "Exactly so. Hear—

When good is done by some loving wise man becomes grateful while even injury done by others in one's own self gives satisfaction. How very strange is the nature of the mind of persons. The ruler of a servant in

quite mysterious and
 tentative smile.)

insensible even to Yogi's

Moreover—

Hundreds of blows upon the wicked, hundreds
 of fine speeches upon the stupid, hundreds of words upon
 the disobedient and hundreds of blows upon the insensi-
 ble. (161) Moreover—

On sandal trees there are other flowers there are
 lotuses as well as all sorts of flowers there are the wicked,
 the destroyers of virtues. Poisonous and not without imped-
 iments. (162) Moreover—

There is no part of the tree that is not resorted
 to by the wicked, the fierce animals. Its bottom (is re-
 sorted to) by crocodiles, flowers by bees, branches by monkeys,
 and tops by bears. (163)

Now this master is found out to be sweet in speech (but)
 poisonous at heart. For—

What indeed is this peculiar art of acting that is prac-
 tised by the wicked? Vizi— from a distance to be with
 outstretched hands, moist eyed, thrust getting up from the
 seat (half reclined seat) anxious to give a close
 embrace, showing regard for the wishes of the favourite,
 possessed of poison in heart, honeyed externally and very
 clever in deceit. (164)

So also;

A bark is (of use) for going over the mass of water (ocean),
 difficult to be crossed, a lamp on the approach of dark-
 ness, a fan in an angry place, a god for checking the
 insolence of mad elephants. Thus there is not a thing
 on the earth for which remedy is not devised by the
 creator (Brahma) I think that the creator but his creation
 foiled in checking the course of the mind. (165)

Sanjivaka again giving out a sigh (166) (167)
 How I, a leaf of grass, am to be killed by the lion!
 For—

Between two alone, the one is to be a conqueror, viz.
 those who possess equal wealth and equal power, but never
 between the highest and the lowest. (168)

Again... by which... the... made...
to me? ...

One... of a king... it...
it... (168)

... the altered mind of a
king... (169)

The... the royal power... the only
... (168)

The... in a battle... obedience to
... (169)

... obtains the heaven... by killing enemy
... (169)

... a proper time for war.

... the very time fit for fighting
... (170)

A... he sees not the slightest good for himself in
... (171)

... the goddesses of wealth,
... (172)

H... said, "Oh friend, how is
... (173)

To whom... the subject of our...
... (174)

... all...
... (175)

Who is a friend to the wicked? Who
scolded does not get angry? Who does not
by wealth? Who is not clever in wickedness?
Like this.

From this conversation, rogues make a
man wicked. What forsooth does not the
wicked do like fire that consumes every
object in it? (175)

Then Damayaka having gone to Pingalaka
here comes that evil-intentioned one. Therefore
remain ready (well-armed), and thus
at once in form Sanjiwaka also coming and
in that changed form, showed valour after his
Than in a fight between them Sanjiwaka
the lion.

Now Pingalaka having killed Sanjiwaka
and composing himself stood as if in sorrow and
a cruel act is done by me? For:—

The kingdom is enjoyed by others. — The King is
receptacle of sin resulting from the transgression
as a lion by killing an elephant, Moreover:—

(Where there is) either the loss of a portion of
that of a virtuous and talented servant, the loss of the
is death to Kings. The land though lost is
but not servants." (177)

Damayaka said, "My lord, what is this novelty
am putting yourself to pain for killing an enemy?"

As it is said:—

A King desirous of prosperity should kill one
(murderous) whether he be the father,
son or a friend. (178)

Moreover:—

One who is with the principles
should not be excessively con-
fident in a man cannot eat
his own flesh (i.e. his own
kingdom) Moreover
the world (as well) to
is not in the hands of
the world in kings.

Nothing but the quality of life is the expectation to live that aims at the position of his master through greed of kingdoms brought about.

Marked —

A compassionate king, a Brahmin eating anything (voracious) an unkind man, a companion of a bad disposition, a dishonest servant, a careless officer, and one who is ungrateful, these should be abandoned. (182)

And particularly: —

The conduct of the King like that of a conchshell is of many colours; viz: It is true as well as false; harsh as well as sweet; cruel as well as compassionate; niggardly as well as liberal; always laying out as well as solicitous of a large influx of gems and money." (183)

Pingalaka being thus consoled by Damanaka recovered his own natural state and sat on the throne. Damanaka being pleased at heart, said, "May your majesty prosper. May the whole world enjoy good-fortune." Thus he lived happily.

Vishnusharma said, "have you now heard Subratbhada (Dissension among Friends)?" The princes said, "We have heard by your honour's favour. We have become pleased."

"Let this also be." Vishnusharma said,

Let there be dissension among friends in the abode of your enemies. Let the wicked being drawn away by the god of death daily approach annihilation. Let people always be the abode of happiness and prosperity. And let every child always take delight here in the attractive beginning of the story. (184)

Here in Hitopadesha ends the second collection of fables called Sauratbhada.

HOSTILITY

At the time of the commencement of the story, the princes said "Vengra

have crissity to him (your)

sharma said, "If you

discourse on Hostility

right between the two

the strength of

were choiced by the

they resided in the enemy's camp, and of
 food-milk-curse (in them i. e. geese for
 crows). (1)

"How is this," said the princes. Vishnu

There is a lake by name Paurakoli in Ka.

There lived a lord of geese by name Hiranyagarb
 aquatic birds having joined together enthroned
 kingdom of birds.

If there were no king, as the proper guide (to sea)
 people would be ruined in this world like a boat without
 pilot in the sea. (2) Moreover,

The king protects the subjects the subjects elevate
 king. Protection is better than elevation. In its absence
 the good turn out bad. (3)

Once upon a time that king of geese surrounded by a
 retinue, was sitting at ease on a sofa of very expansive lotu

Then a certain crane by name Dirghamukha, having
 from a certain country, and made his obeisance, said, "Di
 mukha," the king said, "you have come from another co-
 (so) tell (us some) news." "My Lord" he said, "The
 an important news I have come here quickly to speak
 to you. May you be pleased to listen to it.

(is in Jambudvīpa a hill by name Vindhya
 lives a peacock, a king of birds, by name Chitravarun,
 seen walking over a burial forest by his attendants that
 passing, and was asked "Who are you? Whence have
 come?" Then I said, "I am the attendant of the King
 by name Hiranyagarbha, the supreme ruler (of
 Karpura dvīpa. I have come to see a foreign co-
 curiosity. Having heard this, the birds said,
 countries which is the better one and which is

I said, "Oh why do you ask this? there is a
 The Karpura dvīpa is the heaven itself and
 lord of heaven (Indra); and what

designed to live) in such a barren pla

All having heard my words began

to sing with serpents is

to sing for geese no fools ser

Moreover,

A wise man alone is fit to be advised. Just as an ignorant one. Birds, having given advice to him of their places (of abode)." (5)

"How is that," said the king. Dirghamukha related:—

STORY FIRST.

There is an extensive silk-cotton tree on the bank of the river Narmada. There the birds lived happily in its hollow in which they had built their nests. Now once upon a time in the rainy season when the surface of the sky was covered with black coverings it rained in great torrents. And then the birds having seen the monkeys sitting at the foot of the tree affected with cold and trembling, (with compassion), said, "Oh monkeys, listen:—

We have built our nests with straw, collected by means of nothing but our bills. You having got hands and feet and other means, why do you thus suffer? (6)

Having heard that, the monkeys, who were incensed, thought, "Oh! the birds sitting in the hollow of the nest (which is) free from the wind and being comfortable are censuring us. So let the rain stop. Afterwards the rain having stopped, the monkeys mounted the tree, broke their nests and dropped their eggs down. Hence I say, "A wise man alone should be advised, etc." The king said, "Then what did they do."

The crane related, "Then the birds angrily said, "who has made this goose a king?" Then, being excited I said, "Who made your peacock a king." Having heard this they all became ready to kill me. Then I also showed my valour. For:

At other times forgiveness is the ornament to men as modesty is to women. At the time of defeat valour is the ornament as immodesty at the time of sexual enjoyment. (7)

The king having smiled said,

"He, who having looked into the strength and weakness of himself as well as of others does not know the difference, is despised by his enemies. (8)

Moreover,

Even an unwise ass, covered in the skin of a tiger, walking in a field for a long time, was killed owing to the sound of his voice. (9)

STORY SECOND.

"There was a washerman by name Vilasa in E. His ass weakened on account of overtask, was a point of death. Then that washerman having covert in the skin of a tiger, left him in a corn-field near a forest so that the keepers of the field, having seen him from a distance ran away having mistaken him for a tiger. Now once a time a certain keeper of the field, who had protected body with a grey blanket having made a bow ready in wait with his body bent low. And the ass who grown plump and in whom strength was produced by eating corn to his heart's fill, having seen him from afar took him to be a female ass and having brayed loudly ran towards her. The field-keeper having ascertained him to be an ass by his braying killed him very easily. Hence I say "Though grazing for a long time, etc." Dirghamukha said, "Then the birds said, "Oh you sinful wicked crane, while remaining on our land do you insult our king? Therefore it is not pardonable now." So saying all being angry struck me with their beaks and said, "Oh you fool, know that that goose, your king, is quite soft. He has no right to govern. Since being very fat he is unable to protect the wealth though in the palm of his hand. How can he govern the earth or what kingdom can he have? But you are a frog in the well. Therefore you advise (us to take) his support. Hear,

A large tree possessed of fruit and shade should be resorted to; if by (bad) luck there happens to be no fruit, who can ward off shade? (10)

Moreover;

A mean person should not be served sought with the great. Even water in a tavern-keeper is called liquor. (11)

Moreover,

According to the support and the thing supported, even a great thing attains littleness, and an inferior thing becomes superior as possessing abundant qualities. (12) Moreover,

Do not play a trick (played) against the most powerful king.

there may be success (i. e. one may achieve success); certain
 things lived happily by the trick of the moon." (12)

I said, "How is that?" The birds related:

STORY THIRD.

Once upon a time for want of rain, in the rainy season
 a herd of elephants distressed with thirst said to their lord
 "What remedy is there for our subsistence?" (Even) for
 mean creatures there is no place to plunge in. We are
 as it were for want of one (place to plunge in). What
 should we do? Where should we go? then the king of
 elephants having gone not very far showed them a clear pond.

Then as the days rolled on many insignificant hares living
 on the bank were crushed by the trampling of elephants'
 feet. At last a hare by name Shilbrukha thought, "This
 herd of elephants distressed with thirst must come here every
 day, hence our whole family will be destroyed. Then an
 old hare by name Vijaya spoke, "Do not be uneasy? I
 will find out a remedy in this case. Then he having taken
 a vow walked away. While going away he thought, "How
 should I speak standing before the herd of elephants.

For,

The elephant kills even while touching, the serpent even
 while smelling, the king even while protecting, and the
 wicked person even while laughing. (13)

Herbed, having mounted the top of a mountain shall
 address the chief of the herd." That being done the chief
 of the herd said, "Who are you, whence have you come?"

He replied, "I am a hare, I am sent to you by the
 reverend ones. The chief of the herd said, Deliver your
 commission." Vijaya said, (14)

A messenger does not speak otherwise than truth even if
 weapons are raised up (against him). For he is the communic-
 ator of truth always by consequence of his being not to
 be killed.

Hence I with his permission have said, "That you have
 annoyed the hares, the king of the land of the monkeys has
 called by you. Those hares are your long-armed guards
 and I am known as one not to be killed, of a hare to be
 killed having spoken, therefore I have come to be the messenger
 and as follows: Think that I have come through the forest

It shall not be done again. The messenger
 he so, having bowed to the revered moon who
 through anger here in this lake and having propitiated
 go. Then having conducted the chief of the herd at
 and having shown him the tremulous reflection
 upon in the water, he made him salute her and said
 "Oh god, the fault was committed by this due through
 ignorance. So let it be forgiven. He will not do so
 another time." Having said this he sent him away. Hoop
 I say. "Even in a trick, etc." Then I said, "That bird
 lord alone, the King of the geese, very illustrious and valiant,
 is fit to hold the lordship even of three worlds. What then
 of this kingdom?" Then the birds saying, "Oh you wicked
 one why do you walk on our land?" led me near their
 king Chitrakarna. Then presenting me before the king
 and having bowed to him attentively hear. This wicked
 our land insults your royal is he. Whence is he come? This
 of the king of geese by name Hu Karpuradvipa. Then I was asked
 "Who is the prime minister there bird by name Sarvejya who has
 sciences." The vulture said "his (i. e. of the king Hiranyaka

The king should engage for a native of his country, who is upright as well as pure, is void of any vice, is free from (the pe has studied the prescribed regulations, learned and the produce. In the meantime the part of islands such as Karpuradvipa comprised in Janoukya. There also is the emperor of your majesty's feet only. Then the king too said, "Truly

For a mad person, child, a person, and by riches, with even for the maintenance, where so for that can be obtained. (19) said, "If lordship would be established by the

“Is there (is) lordship even of our lord, King Jayasimha, over Jambudvīpa.” The parrot said, “How is the decision (to be arrived at) in this case?” I said, “Only (by) fight.” The king having smiled said, “Having gone, make your lord ready.” Then I said, “Let your messenger also be sent.” The king said, “Who will go as a messenger?”

For a messenger should be chosen (lit. made) of the following description

The messenger should be loyal, meritorious, pure, clever, bold, not addicted to any vice, forgiving, a Brahmana, knowing the weak points of enemies and intelligent. (19)

The vulture said, (As for) messengers there are many, but a Brahmana alone is to be selected. For

He pleases the master: does not wish for wealth. The blackness of Kālātūta poison does not disappear owing to its contact with Siva.” (20)

The king said, “Then let none but the parrot go. Parrot, you yourself having gone with this one, speak what we wish. The parrot said, “As your lordship orders. But this crow is wicked; therefore I shall not go with him.

As it is said,—

A wicked man commits a bad act, but it affects (lit. produces its results on) good men. Ravana took away Sita, and yet the ocean was fettered. (21)

Moreover,

One should neither stay nor go anywhere with a wicked person. A goose staying and a quail going in the company of a crow, were killed. (22)

The king said, “How is that?” The parrot related:—

STORY FOURTH.

“On the way to Ujjayini there is a silk cotton tree. There, (too) a crow and a goose: once in summer (time) a crow and a goose, (being) fatigued slept there under the tree having put his bow and arrow near him. After a time the shade of the tree passed away from his face. Then having seen his face covered with the light of the sun, the goose that was living on the tree having spread his feathers made shade over his face, through compassion. Then the crow, while enjoying sound sleep gaped his mouth. Now, the

crow, jealous of the happiness of others, on account of his wicked nature, muffled into a mouth and flew away. Then just as the traveller having wake looked up, he saw the goose who, shot (by him) by the arrow, was killed.

I also tell you the story of the quail.

STORY OF THE QUAIL.

Once upon a time all the birds went on the occasion of a pilgrimage in honour of the god Eagle to the seaside.

Among them a quail went with a crow. Now that crow frequently absconds from the curd pot of a cowherd who was going along. The cowherd, having placed the curd pot down, looked up, to see the crow and the quail. Then the crow, scared by him, flew away. The quail, naturally innocent and slow of flight, was caught and killed (by him) then I say, " One should not stray or go, etc."

Then I said " Friend parrot, why do you say so ? As we majesty is to me, so are you." The parrot replied—

Be it so, but,

The words uttered by the wicked though agreeable and sweet, create fear like the premature flowers (flowers appearing out of season). (26)

While your wickedness is seen from your very speech, since your speech alone is the cause of the quarrel between these two lords of the earth. (27)

A fool is satisfied with many words even though a fault (against him) is committed before his eyes. A coach-builder took his wife who had gone on the head. " (28)

The king said " How is that ? " The parrot related:—

STORY OF THE COACH-BUILDER.

There was a coach-builder of the name Mandamati in the Yauvana-Srinagara. He knew his wife to be a whore. He never saw her with his own eyes in the company of her paramour in the same place. Then the coach-builder having said " I go to another village," went away. Having gone a little way and then (having) returned, he lay silently (concealed) under the eave in his house. Now that paramour confident that the coach-builder had gone to another village came the very evening. Afterwards she while sporting with him on the bed, by the slight touch of the eave

her husband who was lying under the cot, knowing him to have played a trick against her, became disconcerted. Then the paramour said, "Why is it that you do not sport with me to-day freely? You appear to me as if alarmed."

She replied, "you do not know. My husband, whom I loved from my childhood is to-day gone to another village; without him the village though full of people seems to me like a forest. What will become of him in that foreign place? What will he eat? How will he sleep?—thoughts like these tear my heart." The paramour said, "Why is that coquette the object of so much love to you." The stern yet replied, "you fool, what do you say? Hear me.

That woman is a virtuous wife who though spoken harshly and looked at angrily (by the husband) has a quite propitious face towards her husband. (25) Moreover,

Those women who love their husbands whether living in a town or in a forest, whether sinful or pure secure the worlds of eternal happiness. (26) Moreover,

Certainly the husband is the greatest ornament of a woman (though she be) without (other) ornaments. Without him though decorated she does not appear to advantage. (27)

You are a paramour with sinful intentions. Out of justfulness of mind (caritas) you are sometimes enjoyed and at others not enjoyed like flowers and betel-leaves. He being my lord can sell me or even give me away to Gods and Brahmanas. What with more! He living, I live; and upon his death to follow him in death is my resolve. Since,

She who follows her husband in death lives in heaven for many years as indicate the hair on the body of a man, viz: for three and a half crores (of years). (28)

Moreover,

As a serpent charmer takes the serpent fabled out of a hole, so she (i.e. a widow) having taken her husband, rises to heaven. (29) Moreover,

Because a wife, who having embraced her husband on the funeral pile, abandons her life, even having come indeed of sika, shall stand with her, shall be in heaven. (30)

...ing best all that,

...at and "Happy am

I, who have got a wife so sweet speaking and all her husband.' Having so thought and having got with the man and the woman on his happily.

Hence I say, "A fool is satisfied, &c." Then I am honoured by that king according to the customs was missed. The parrot is also coming after me. Taking this into consideration you may think over a best one, Chakravaka having smiled said, "Lord, the though gone to foreign country has done royal business to the best of his abilities. But lord, this is the nature of fools. Since

One should give hundreds but should not fight. This is the opinion of the wise. This is the sign of fools that they fight without any cause (31)

The king said, "What is the use of censuring the past occurrences? Let the matter in hand be considered." Chakravaka said, I shall speak in private. Since,

The wise guess the thought (the mind) by colour, expression or reverberation or even by changes of the eye and face. Therefore one should consult in secret (32)

The king and the minister remained there and others withdrew elsewhere. Chakravaka said, "Lord, I think the orator has done this at the instigation of some one of our officers. Since,

A patient is welcome to physicians, (and) a vicious person to officers. A fool is the food of the wise and a person good caste, of the good." (33)

The king said, "Be that as it is. We shall discover, find out, the cause hereafter. For the present what should be done should be considered." Chakravaka said, "Let us spy on some first. Then we will know their, cost as well as their weakness and strength since,

A king should have the eye in the shadow of what ought to be done and what not in his enemy's country; he who has blind (34)

Let him go having taken with person; so that he has not himself. In a worthy about some

the other (after) having ascertained privately the business there carefully and communicating it to him. As it is said,—

One should consult with his companions who are in the disguise of ascetics in a holy place, in, or a hermitage in a temple under the pretext of knowing sciences. (35)

And a secret emissary is he who can pass through water as well as land. Therefore let this very crane be appointed; and let another such crane go as a second. Let the persons of their (i. e. of the two emissaries) household (lit. house) remain in the royal palace. But lord, this too should be done very secretly. Since—

As a counsel gone to six ears or got by report is divulged, a king should hold consultation with himself as a second. (36)

See,

This is the opinion of politicians that the dangers (injurious consequences) which befall a king by the divulgence of counsel cannot be repaired. (37)

The king, having thought, said, "In the first place I have secured the best spy." The minister said, "Then success in battle is also secured."

In the mean time the doorkeeper having entered and (having) bowed said, "Your majesty, a parrot come from Jambudvīpa stands at the door." The king looked at Chakravāka. Chakravāka said "Now let him be taken to some place of residence; afterwards being sent for he will have an interview." The doorkeeper having led him to some place of residence went away. The king said, "Fight is now imminent." Chakravāka said, "Lord (to undertake) war at the very outset is not the law. Since—

He, who in the very beginning inconsiderately king to undertake war and to leave his own country, is a bad servant and a bad minister. (38) Moreover,

One should never strive to conquer his enemies in a fight, because victory cannot be certain to both the parties. (39) Moreover,

One should strive to win over his enemies, by peace, bribery, or treachery, either by all combined or by each separately but never by a fight.

See,

All men are brave as long as they have not a battle. Because who that has not seen the enemy does not possibly become haughty? (

Moreover,

A stone is not so easily raised up by men as (a piece of.) wool. great success by small means is the fruit of counsels. (42)

But having seen that war is at hand we should act a suitable to the occasion. Since,

Your majesty as agriculture becomes fruitful by exertion (done at the proper season so this (course of) politics yield fruit after a long time and not in a moment. (43)

Moreover,

A great man, in this world, fears a calamity while it is distant and when it is near, he becomes bold; and in adversity he is patient. (44). Moreover,

Excitement is indeed the first impediment to all achievements. Does not water though very cold break the mountains? (45)

Particularly the king (Utravarna is powerful. Since,

There is no ordinance that one should fight with a powerful person, the fight of men with elephants would cause death of men. (46)

Moreover,

He is a fool who stands in (i. e. assumes) a hostile position without having selected proper occasion. To struggle with a strong person is like the exertion (i. e. flapping) of wings of insects. (47) Moreover,

Having assumed a tortoise-like contraction, a political should endure even a stroke; but at the proper time, he should rally forth like a ferocious serpent. (48)

One, who knows the proper means, may fight against the great and the small like the current which is able to destroy trees as well as grass.

Hence, having inspired confidence in the masses, maintain him until the fort is made safe. For,

One single archer standing within the battlements can alone fight with a hundred of the enemy. Hence, it is to be preferred. (49)

Moreover,

The fortress country of a king is not the object of defeat by an enemy. A king without a fort is without any refuge like a man without a shirt. (51)

One should build a fort which has a deep ditch, provided with a lofty rampart, machines and water and is situated in a place sheltered by mountains, rivers and forests. (52)

Spring, wells, great conveniences, provisions of water, corn and fuel (means of ingress and egress, these are the seven treasures (i.e. virtues) of a castle. (53)

The king asked, "who should be appointed to repair the fort?" Chakr replied,

He who is skilled in a (particular branch of) business should be appointed to look after it. One who has no practical knowledge of a business though trained therein is he who is ill-ordered. (54)

na

Garage h

It is long since carefully reconnoitred; but let a collection of (war) materials be stocked in; the land is situated in the middle of the Bar.

The stock of corn, oh lord, is the best of all others. Because a jewel thrown in the mouth will not support life. (55)

Moreover,

Salt is the best of all the (varieties of) tastes. Condiment taken without it gives the taste of cow-dung; (56)

The King said, "Having gone quickly do every thing." The door-keeper having re-entered said, "Lord, a crow by name Meghavarna came from Amaladvipa and accompanied by his retinue is standing at the door; and wishes to see your majesty's face."

The King said, "because the crows know all and are great observers, it follows that they are fit to be kept best and supported by me." Chakr replied, "My lord, it is exactly so, but the crow is a bird and is consequently belonging to our enemy's party. It is, therefore, better to protect it. As it is said,

... lord, who, having attached his own party, attached to the enemy's...

is a jackal in blue colour. (37)

being asked, "How is that?" The man

STORY SEVENTH.

There was a certain jackal in a forest who left a dog-pot, while roaming wantonly in the vicinity. Afterwards unable to get out of it, in the morning there showing himself dead. Now the owner (of the pot) thinking him dead, taking him out of it as him a good way off threw him away and he lay there. Now he after having gone to the forest being seen his body blue coloured, thought "I now possess the best colour; then, why should I not bring about my own parity?" Having thought so and having called the deity with her own hands by means of the juice of medicinal shrubs. Therefore (all) business in this forest to be transacted by my order from this day forward."

And the jackals having seen him possessing a distinguished colour prostrated themselves before him and said, "As lord orders." Thus by this very course his lordship over the forest-dwelling creatures came to be (established). (Being) surrounded by his caste-follows he now attained greater superiority. Then he, having got the best arts such as tigers, lions and others, and seeing the assembly, became ashamed, and cast off all his contemptuously. Then a certain old jackal having dejected proposed, "Don't be dejected; since we are well-versed in politics and very shrewd, are not by this ignorant one we will to act as to bring about. Since these tigers and others (being) dejected colour and not knowing him to be a jackal King act in such a way that he will be slain. And for that purpose arrange that we shall set up a loud howl in the evening. Having heard the howl he will also die. Then this being done the result folk of whatever nature one possesses, it is that day were made a king, will. Then being recognized by the

... said:--

by the

An intimate enemy knows a weak point, defect, strength and everything; (as) the fire in the inside burns a dry tree. (58)

Hence I say, "He, who having abandoned his own part, etc." The king said, "Even if it were so, still let him have an interview as he is come from afar. As for his keeping with us, it shall be considered. Chakra said, "Lord, a spy is sent and the fort is made ready."

Hence let the parrot also being brought be dismissed. For,

Chanakya killed the Nanda king by the employment of a skilful spy; therefore one accompanied (guarded) by his heroes should see a messenger seated at a distance." (60)

Then having convened a meeting the parrot and the crow were called; the parrot to whom a seat was given, with his head a little raised said, "Oh Hiranyagarbha, lord of lords, Chitravarna orders you. If you want your life and wealth, quickly come and bow down at our feet. Otherwise think of some other place to live in." The king angrily said; "Wonder, Is there none here before us who will hold him by the neck and drive him away." Meghavarna having got up said, "Lord, please order. I shall kill this wicked parrot." The all-knowing (३३) appeasing the king and the crow said, "first hear.

That is no assembly where there are no old men, they are not old who do not declare duty; that is no duty in which there is no truth; that is not truth which approaches deceit (fraud). (61)

For this is the prescribed form,

Since a messenger is the mouth of a king, he, though a Mlenchha (of a low caste) ought not to be killed. A messenger does not speak otherwise (than truth) though weapons be raised against him. (62) Moreover,

Who forsooth will judge of his own inferiority or his enemy's superiority from the words of a messenger? Because a messenger always says everything on account of his being in a position of not being killed." (63)

Then the king and the crow recovered their temper. The parrot also having got up walked away. After wards Chakravaka and conspired him and presented him with golden gifts and other gifts; then he (being) dismissed (he) went away. The parrot also having gone to

Vindhya mountain bowed to the king. " "

" Parrot, what is the news? what sort of evil

The parrot replied, " Lord, the news in short is

let preparations of war be made; that Karp

is a part of heaven and the king is another

possible for me to describe it. " Then the king had

all the wise men sat to consult and said, " Now

has become a necessity, (lit. a duty) give us

what is proper to be done. As for war it

is undertaken. As it is said,

Discontented Brahmins are ruined; content

ruined, bashful harlots are ruined and women of nob

without bashfulness are ruined. " (64)

A vulture by name Duradar'sin said, " Your majesty, war

is not prescribed by reason (in this state) of difficulty (i. e. a

unfavourable circumstances). For,

War should then be undertaken when (all the chief

friends, councillors, and well-wishers are strongly at

to us and when those of the enemy are opposed to him.

Moreover,

Land, friends and gold are the three fruits of war; if

they are certain (to be obtained) then war should

be undertaken. (66)

The king said, " Let the ministers first examine my

Then let him ascertain their use. So also let the astrologer

called; and let him after having determined it tell us

auspicious time. The minister said, " Still it is not

to march on rashly. For,

Those fools, who without considering the

enemy, rush on rashly, certainly get the embryo

of swords. " (67)

The king said, " Oh minister do

advise. Tell us how one desirous

advances into the land of the enemy.

I shall tell that, but its execution

As it is said,

What is the use of a counsel

if it is not put into practice

if a disease is not cured

if a command of the

is not obeyed;

in the rear (i. e. behind) should march the commander occasionally encouraging those that are dispirited and the king should take the field accompanied by counsellors and the choicest horses, taking the army along with him. (72)

On uneven banks there should be the horse; on the two banks of the horse, chariot, on the two flanks of chariots, elephants, and of elephants the foot. (71)

On the rear (i. e. behind) should march the commander occasionally encouraging those that are dispirited and the king should take the field accompanied by counsellors and the choicest horses, taking the army along with him. (72)

One should encounter (an enemy) on uneven grounds, marshy places and on mountains with elephants, on even grounds with horses, on water with ships and everywhere with the foot. (73)

Marching with elephants is said to be preferable in the advent of the rainy season; in other seasons with horse, and in all seasons with the foot. (74)

On king, watch is to be kept over mountains and narrow (i. e. difficult) passes. The sleep of the king though protected by his warriors should be like that of a yogin (i. e. light). (75)

One should destroy and vanquish enemies by pulling down their fortresses and at the time of entering the enemy's country one should place the foresters in the front. (76)

Where the king is, there the treasure should be; there is no kingship without the treasure; out of it one should give (pay) to his servants. Because what person does not fight for his honor? (77)

Oh king, a man is not the servant of a man but of wealth, either importance or insignificance depends upon wealth or poverty. (78)

Let a man fight without a division (in the party) and should protect one another. Whatever weak force there may be should be placed in the centre. (79)

One should place infantry in the front of his army.

should besiege the enemy and harass his kingdom. (49)

On even grounds one should fight with chariots and horses, on watery grounds with ships and elephants, on bays or grounds covered with bushes and trees, with swords and shields on open grounds. (51)

One should always destroy the yavas, food, water and fuel (belonging to the enemy) and should pull down (his) tanks, ramparts, and ditches. (52)

To a king the elephant is the best of all the forces and no other is so; with his war-bombs an elephant is described as having eight weapons. (53)

The horse is the strength of the army; since it is a moveable rampart therefore a king who has many horses will become successful in a hard fight. (54)

As it is said,

Persons more led on horse and fighting are difficult to be conquered even by gods; their enemies though (situated) at a great distance are as it were at hand. (55)

The chief skill in fighting is the protection of all forces; the duty of the infantry is said to be the clearing of paths in all directions. (56)

They consider that army to be the best which is (i.e. consists) of men who are naturally brave, knows the art of missiles, is not disaffected and is insured to fatigue, and which consists of men who are mostly renowned warriors (i.e. Kshatriyas). (57)

As men, in this world, (the) kings, fight for honours received from their lord so they do not fight even for plenty of money given to them. (58)

A strong army consisting of a few chosen troops is better than should not have a mere row of heads (i.e. a mere rubble though great in number); because the destruction of a weak force inevitably clears the way for that of the strong force. (59)

Disaffection, loss of power, depriving of part of what is due, putting off, non-recognition, these are the causes of disaffection. (60)

One desirous of conquering, pressing hard, the forces of his enemy should harass it. The forces of his enemy harassed by long marches can be perfectly conquered. (61)

There is no better counsel for causing disunion among

one's enemies than the setting up of their kinsmen against them. Therefore, one should with great pains set up a competitor to the enemy. (92)

One going to attack his enemy and having a firm mind, after having entered into a confederacy with either the heir apparent or the prime minister should sow internal dissensions in the enemy's side. (93)

One should destroy a mischievous friend, in a battle-field, having given him a defeat or having bound his feudatories about to join him in the manner of drawing the booty in cattle. (94)

A king should make firm his rule by penetrating into the country of his enemy, or made firm as it is by liberality and respect it will yield wealth. (95)

The king said, " what is the use of much talk ?

Self-aggrandizement and the destruction of the enemy, this is the two fold policy; having accepted (this principle) eloquence is spread out by the wise." (96)

The minister having smiled said, " All this is expressed most clearly; but

One thing (viz. strength) is wanton, while the other (prudence) is checked by science. Because whence can there be the same substratum of light and darkness." (97)

Now the king having got up set out at the time told by the astrologer.

Now the messenger that was sent having come to Airanyagarbha and (bowed) to him said, " Lord, Chitravaras is almost arrived. Now he with his army lies encamped on the table-land of Malaya mountain.

Every moment the fort should be examined since this culture is a great minister. Moreover, I have come to know his secret, during the course of his confidential talk with somebody, that he has already sent some one in our fort.

Chakra said, " Lord, it is only possible that he must be the prow." The king said, " This must not be, if it were how was it that he made an attempt to insult the fort. Moreover, from the time of the arrival of the parcel he showed an inclination for a fight. He is here."

The minister said, " Such a minister should be in a position." The king said, " These strangers, some

seem obliging. Listen

One doing good to us though a stranger is a
one doing evil (to us) though a friend is an evil
disease, though springing from our body is harmful
medicine brought from a forest is beneficial. (98)

Moreover,

There was a servant by name Viravara of the king
who for a short time service offered up his own son. (99)

Chakra asked, "How was that?" The king relates:

STORY EIGHTH.

Formerly I fell in love with Karpuramanjari, the daughter of
the king of geese by name Karpurkeli, in the pleasure
lake of the king Shudraka. There a son of an emperor by
name Viravara having come from a certain country and
(having) reached the royal gate spoke to the porter: "As
for me, I am a prince in search of employment. Introduce
me to the king." Then this one being introduced to the
king said, "Your majesty, if you want me (to be)
your servant, be pleased to fix my salary." Sudraka said
"What is your salary?" Viravara said, "Please give (me) five
hundred golden coins daily." The king said, "What are
your accoutrements?" Viravara said, "Two arms and the
third a sword." The king said, "This is not possible." Having
heard that Viravara walked away. Now the ministers said
"Your majesty, give him four days' salary, and let his nature
be ascertained whether this one receives so much salary by
being useful or uselessly.

Then having sent for Viravara by the ministers' words
and (having) given him Tambula he gave him five hundred
golden coins. The king closely watched what he made
of them. One moiety of it Viravara gave to gods and
Brahmans. Half of what remained (he gave) to the
afflicted and the remainder he spent in eating and enjoy-
ments. Having performed all this (as a part of his) daily
duty, he with sword in his hand used to go at the royal
gate day and night and would go even to his own house
when the king himself permitted him to do so. Now
once upon a time at night on the first Friday of the
dark fortnight the king heard the sound of a piteous cry.
Shudraka asked, "What is there at the door?" He said,

"My lord, it is I Viravara," the King said, "To the cry." Viravara having said, "As your majesty ord and went away. While the King thought, "It is not propo have co t this office alone in this pitchy darkness. I h loved him I shall ascertain what it is." Then the k to having taken his sword went out of the town after m. Having gone Viravara saw a certain woman decked (all) hunters, endowed with beauty and youth and weeping. her "Who are you and why do you weep?" The said, "I am this Sudraka's goddess of sovereignty. I have rested under the protection (lit. shade) of his arms with great happiness for a long time I shall now go elsewhere." Viravara said, "Where there is calamity probable there must be a remedy also. Therefore how shall there be your stay (here) again?," Lakshmi said, "If you will offer your own son Shaktidhara possessed of thirty two (auspicious) signs to the goddess Sarvamangala (all auspicious) then I shall again remain here happily for a long time. Having said she disappeared. Then Viravara having gone home awakened his wife and son who were asleep. They (two) having abandoned sleep got up and sat. Viravara then communicated (to them) the whole speech of Lakshmi. Having heard that Shaktidhara (being) full of delight said, "Fortunate am I who am such that there is the praiseworthy use of me for the protection of the kingdom of my lord; then what is the reason of delay now? The sacrifice of body for such a purpose is praiseworthy since,

A wise man should abandon wealth as also life for the sake of others. Abandoning for their sake is better (Pl. when.) destruction is certain. (100.)

The mother of Shaktidhara said, "If this is not to b than by what another act will there be the return of the great salary of the lord?"

Having thought thus all went to the temple of Sarva mangala. There Viravara, having worshipped the goddess Sarvamangala said, "The Goddess be propitious, may the great Sudraka prosper, take of a offering." Having said so, he the head of his son.

Viravara thought, "I have

received. Now it is useless to

Having so reflected he cut off his own head,
 and did the same being afflicted by sorrow on the
 account of her husband and son, having seen all the
 world in punishment though.

But things like myself live and die and
 would one like this there has never existed, nor
 exist. (101)

Then (being) forsaken by him I have no business
 (I do not care for) my kingdom. Then Sudraka also
 he sword to cut his own head. Now the goddess Sarayu
 held him by the hand and said, "son, I am pleased with you
 away with this rashness: Your kingdom will not
 even at the end of your life." The king having prostrated
 before her, said, "Oh goddess what business have
 kingdom or with my life either? If I am fit to be
 let this Viravara with his wife and son be revive
 remaining part of my life; otherwise I shall take
 fallen to my lot." The goddess said "Oh son! and
 with you on account of the excellence of (your) vir-
 (your) kindness to your dependents; go and be fit.
 Let this prince also with his family revive. Having
 Goddess disappeared. Then Viravara went home with his
 and wife. The king also unobserved by them quickly cut
 his hair. Now the (next morning, Viravara standing
 door as usual, (being) asked by the king, replied, "Oh
 she, who was crying, having seen me, disappeared. There
 no further news." The king having heard his words
 how (very) praiseworthy is this noble spirited one."
 For :-

One should speak in a pleasing manner, who
 man should be leave without bragging. One
 without lavishing his bounty on unworthy
 bold without cruelty. (102)

The sign of a noble person is (to)
 completely. Then that king having soon
 the wife in the morning and (having)
 the noble incident gave him the
 of reward.

is to or wicked by
 the weather are (the three)
 ordinary. Chakravaka

He who advises at the desire of the king (i. e. because the king desires it) what ought not to be done, as a thing that ought to be done is a bad minister.

(To cause) pain to the mind of the master is better but not his destruction by (doing) what ought not to be done. (103)

That king whose physician, (religious) adviser and councillor are good speaking (persons) is quickly deprived of his body, duty and treasure. (104)

May your majesty hear,

A barber coveting a treasure and thinking what was gained by one by his merit will also be got by him, having killed a mendicant through greed was himself killed. (105)

The king asked "How is this?" The minister relates:

NINTH STORY.

There lived in Ayodhya a Kshatrya by name Chudamani. He (being) desirous of money propitiated for a long time and with great pains his Godship (Siva) having on his head the present moon at the command of his godship (Siva).

Then this one (being) free from sin, was ordered thus by the lord of Yakshas who gave him a visit in his dream.

"Today having got yourself shaved in the morning and (having) taken a club in your hand you should remain concealed at home. Then you will see a mendicant come (to you) in the very courtyard. You shall kill him by the stroke of your club mercilessly. Then the beggar will turn into a golden jar. By that you will be happy as long as you live. Then that being done the result followed (as aforesaid). A barber brought for shaving having seen that thought (to himself) "Oh, this is a remedy for getting a treasure; why should I not also do so? Ever since then the barber with a club in his hand in like manner daily awaited the arrival of a mendicant. Once

dicant come th killed by him with a club. For

that offence he was also killed by the king's men (i. e. the king's men). Hence I say that a barber coveting a treasure,

The king said, "How is this?" He was answered by the

speaking out of his mouth that a life without

danger is a disaster. (i. e. a life without

Let us think over the matter in hand. What now if Chitravarna be on the tableland of A. The minister said, I have heard from (the mouth) the spy that has come, that Chitravarna has disregarded advice of his great minister Vulture, hence it is possible to conquer this fool. As it is said:

An enemy who is covetous, cruel, lazy, false, timid, fierce, foolish, and a despiser of warriors is said to be easily conquered. (107)

Therefore while he has not (i. e. before he has) besieged the gate of our fortress, let commanders such as Sarasa and others be appointed on the roads to rivers, mountains, forests to destroy his force; As it is said:—

A king should destroy the army of the enemy when situated in the following circumstances namely:—

Exhausted by a long march, crowded together in mountains and forests, terrified by the fear of fierce conflagration, so also distressed by hunger and thirst, intoxicated, engaged in dinner, afflicted with disease and famine, not quite orderly, not strong in number, embarrassed by rain and wind, covered with mud, dust and water, and altogether confused and alarmed by robbers. (108—10)

Moreover,

A king should destroy an army, exhausted by wakefulness (throughout the night) caused by the fear of an attack, overpowered by sleep and sleeping during day time. (111)

Hence let our commanders, having gone, kill at leisure (at their own convenience) by day and night the army of the careless (lit. erring) one. That being done many soldiers and commanders of Chitravarna were killed. Then Chitravarna, being cast down said to his minister, Dura. Sir, why do you neglect me? Have I in any way insulted towards you. As it is said:—

One should not behave improperly, simply obtained a kingdom; because impudence does not do an excellent work. (beauty). (112)

Moreover,

A skillful man obtains wealth, one who is wholesome gets, one from the world happiness, and one the end of learning. (113)

mans, old persons, children and diseased persons should always be checked." (120)

The minister having smiled said; "(My) lord, dont be afraid. Take courage. May your majesty hear.

"The skill of ministers is shown in remedying what is broken (lit. repairing what is broken), and that of a physician in curing the typhoid fever. Who is not wise when everything is all right ? (121) Moreover,

The ignorant begin only a small thing and certaintly confused; while the wise begin great things and are composed. (122)

Therefore now having broken (through) the fortress by (virtue of) your majesty's greatness alone I shall take you together with your fame and greatness in a short time to the Vindhya-chala." The king said; "Now how is this to come about with such small force ?" Gridhra said; "my lord; everything shall be done. Since promptness (of action) on the part of a person desirous of success is the necessary mark of the achievement of success, let the castle be suddenly besieged.

The crow, the spy that was sent having returned to Hiranyagarbha said; "My lord this king Chitravarna though possessing but a small force will besiege the castle at the advice of the minister Vairata." The king said. "Sarvada, (all knowing one) what should be done now ?" Chakra said; "let the strength and weakness of our forces be ascertained."

Having done this let presents consisting of gold, clothes and others be given according to (the) merit (of the recipient.) For,

Wealth does not forsake that lion among kings who tries to restore (i. e. save) even a koury that is being snatched considering it equal to hundreds of golden coins, and he who is liberal even in spending crowns at the proper time.

Moreover,

(On king) there is no (i. e. no never to be) wastefulness and care in these eight cases; namely in a battle, in marriage, in difficulty, in destroying enemies, in the pursuit of fame, in the acquisition of friends, in the pursuit of agreeable wives, and poor relatives. (123)

Certainly a fool destroys the whole for fear of spending little. What wise man will forego a treasure on account of the great fear of (its being) (taxed)? The king asked "How is an immense expenditure proper at this time?"

As it is said, "One should protect wealth (as a safeguard or protection) against adversity, etc." The minister said, "How can there be adversity to the prosperous one?" The king said, Perhaps (the goddess of) wealth may forsake (us)." The minister said, "It may be lost though hoarded. Therefore, Oh lord, having abandoned parsimony, let your warriors be honoured with gifts and honours. (125)

As it is said,

Those that know each other, (that) are quite contented, (that) are fully determined to abandon their life, (that) are noble born, and (that are) properly honoured, conquer the force of the enemy. (126)

Moreover,

Only five hundred brave men, that are (i. e. if they are) good warriors, of a good character, united (together and fully resolved, (i. e. resolute) kill a host of enemies. (127)

Moreover,

The person who cannot discriminate between good and bad, (who) is ungrateful, fierce and selfish, is abandoned even by the wise, not to speak of others (lit. what again by others). (128) For,

Truthfulness, bravery, compassion, liberality: these are the great qualities in a king. A king void of these qualities certainly attains censure (i. e. is censured). On such an occasion the ministers should be first requested. (129)

As it is said,

One rises or falls with him with whom one is connected. Therefore a trustworthy person should be appointed in (the affair of) life and fortune. (130) For,

That king, whose advisers are a knave, a woman and a child (being) thrown about by the wind in the shape of impotent sticks into the ocean of business. (131)

Hear, my lord,

The earth will yield wealth to him who is even in anger; (lit. to whom they are alike), so also

to him who has faith in the precepts of shastras and always regard for servants. (132)

A king should never disregard those (i.e. men) merely because they are ministers, whose rise and fall are certainly with the king. (133)

For,

Because, support of the hand to a king, blind through blindness and erring, as to an intoxicated elephant is the business only of a friend and a minister. (134)

Now Meghavarna having come and bowed, said, "my lord favour me with your sight. At this moment the enemy stand at the entrance of the fortress. Therefore going out at the command of your majesty's feet I shall show my valour. By (doing) that I shall make myself free from the debt of your majesty's feet." Chakra said, "Don't do so; if we are to fight by going out, then the very refuge (protection) of a fortress would be quite useless. Moreover,

Because, hard to deal with as the crocodile is, it is quite hopeless when come out of water; even the brave lion come out of the forest is like a jackal. (135)

"My lord, having gone out in person witness the fight. For,

The king having put his forces before (i.e. in front) should watch and make them fight. Certainly does not even a dog backed (i.e. encouraged) by his master are like a lion? (136)

Afterwards they all having gone to the entrance of the fortress fought a hard fight. The next day the king Chitravarna said to Gridhra 'Sir, now fulfil your promise'

Gridhra said, 'Just hear, my lord,

These are said to be the drawbacks of a fortress, its incapacity to hold out for a long time, its extreme smallness, its being commanded (i.e. directed) by a foolish leader or one addicted to vices, its being not well-defended, and its being manned by pusillanimous (timid) soldiers. (137)

That is not found in this case.

These four are said to be the reasons, namely:—treachery, a long (uninterrupted) blockade, surprise and storming. (138)

(tells in the ear) 'so and so.' Then before the sun had risen, when the battle had commenced at all the four gates of the castle, fire was simultaneously thrown by the grooms on the houses inside the fortress.

They having heard the confused rumour that the fortress was burning, having seen the flames of the fire everywhere the officers of the royal goose and other persons living in the fortress entered the pool. For,

One should, at the proper time, act upon a good counsel, show bravery, fight well and effect a successful flight, to the best of his ability, but not keep musing (i.e. merely waste time in thinking). (139)

Maahusa (royal goose) being naturally slow of motion (i.e. pace) was with Sarasa, his second besieged (surrounded) by a cock, the commander of Chitravarma, when he approached them. Hiranyagarbha said to Sarasa, "Commander Sarasa, why do you kill yourself out of regard for me? At present you can make your escape. Doing that and entering the

protect yourself. You shall make my son by name Chitravarma king with the consent of Sarvadua (the all-knowing)."

replied, "My lord, these unbearable words should be uttered by you. May your majesty be victorious evermore, as long as the moon and the sun are in the sky. My lord, I am the officer (keeper) of the fortress. Let the enemy enter it by the (way of the) gate besmeared with my flesh and blood."

Moreover,

A master, liberal, forgiving and capable of appreciating merits is with difficulty (i.e. rarely) to be obtained.

The king said, "It is true. But—

I think that a servant, honest, vigilant and loyal is also difficult to be obtained."

Sarasa replied, "Hear, my Lord, if after having fled away from the batt

would be) proper, elsewhere from here. Now when death is inevitable, to make why should I be killed needlessly (for nothing)? (41) Moreover,

this worldly life (fragile transient) like the rollings of a ball, is caused by the wind, the creation of life for the sake

of the place through

A ruler, a minister, a country, a fortress, a force, a friend, councillors as well as multitude (of citizens: these are the limbs (parts) of a kingdom.

My lord, as you are my master you must by all be protected. Since:—

Subjects having abandoned the king, though prosperous, are lifeless. Though a physician be Dh (the physician of gods), what can he do to one whose (lit. whose life is gone ? Besides, (144)

When the lord of men dies, this world of living dies; it rises when he rises like a lotus rising with the (i. e. which opens when the sun rises). Now the having come made cuts with his sharp claws on the of Rajahansa (royal goose). Then Sarasa having quickly approached, hid the king under his body and threw him into the water. Now Sarasa, disabled (as he was), the cooks by means of the strokes of (their) claws, destroyed the armies of cooks in numbers. Afterwards many meeting and wounding the Sarasa by the stroke of beaks killed him. Now Chitravarna, having entered the fort and having caused the wealth lying in the fortress to be taken and being flattered (lit. gladdened) by hard words (shouts) of victory, went to his own camp (army).

Now the princes said; " In the army of the Raj that Sarasa alone was blessed by whom the master was at the sacrifice of his own body.

And it is said:—

All cows beget calves having the form of a cow; rarely one begets the lord of cows whose (of the cows) shoulders are scratched by his horns (with his reaching the shoulders). " (146)

Vishousharma said; " Let that high (a having) for his attendants Vidyadharis enjoy the pleasures of happiness. And it is said:—

The hardes, that abandon their lives for the sake of a ruler, that are loyal (to their) go to heaven. (147)

If a warrior (being) believed in his enemies, is killed and he obtains the () If he does not

show (attain to) cowardice. (148)

Let this also be in addition:—

Let there never be war between kings by means of elephants, the horse and the foot. Let the enemies blown away (killed) by winds in the form of political counsels resort to a mountain cave. (149)

Here ends the third collection of stories in Hitopadesha called " Vighraha " (Hostilities).

PEACE.

At the time of the commencement of the story again the princes said " Sir, your discourse on ' Hostility ' is heard by us; let that on ' Peace ' now begin. Vishnusharma said, " Attend (lit. let it be heard); I (will) deliver (lit. tell) my discourse on ' Peace ' also, of which this is the first verse.

A great (i. e. fierce) fight taking place between two kings whose armies were killed: peace was made in a moment by two arbiters, a Vulture and a Chakra by means of words.

The princes said, " How was that ? " Vishnusharma relates " Then that king of geese said, " By whom was the fire thrown in our fortress? whether by a stranger or by some one engaged by the enemy and residing in our fortress ? " Chakra said " My Lord, that Meghavarna your lordship's disinterested friend with his retinue, is not to be seen. Therefore I think this act (to be) his alone. ' The king thinking for a moment, said, this is nothing but my ill-luck; and it is said:—

" It is the fault of one's misfortune and not of one's ministers; that a well-planned (lit. performed) scheme (act) sometimes perishes (miscarries) through (ill) fate." (2)

The counsellor (minister) said, ' It is already said—

A man having been reduced to a condition full of difficulty curses fate; and the unwise man does not know the faults of (i. e. mischiefs engendered by) his own actions. (3)

Moreover:—

He who does not welcome the word of his well-wishing friends perishes like the wicked-minded tortoise which dropped from (the piece of) wood. (4)

Moreover:—

Words should always be kept secret; destruction takes (i. e. is brought about) by words like the fall of the tree while being carried by the two geese. (5)

The King said, "How was this?" The counsellor related,
STORY FIRST.

"There is in the country of Magadha a lake by name Phullopala (lit. which contains bloomed lotuses). There lived for a long time two geese by name Bankata and Vikata; and their friend a tortoise by name Kambūgriva also lived there. Now once some fishermen came there and said, "Having stopped here to-day we should kill fish, tortoises and others in the morning."

Having heard that the tortoise said to the two geese, "Oh, friends, did you hear the talk of the fishermen: now what should I do?" The two geese replied "It shall be thought while we are asleep, shall be done in the morning."

The tortoise said "Don't say so: For in this wise I have seen a (similar) incident. As it is said, —

The Anūgatavidhātā (one who provides for what is not come i. e. is far off), and the Pratyutpannamati (a ready-witted person enjoy happiness (lit. are happy), while the Yadbhavishya (one depending upon fate) perishes. (6)

They (the two geese) said, "How is this." The tortoise relates,

STORY SECOND.

Formerly when similar fishermen came, three fishes in this very lake thought. Among these fishes was one by name Anūgatavidhātā. He thought, "For now I shall go (in) to another store of water." So saying, he went to another pond. Another fish by name Pratyutpannamati said, "In the absence of (possible) proper regards (what is to take place in) the future, where am I to go? When that has arrived, what ought to be done then be done," as it is said. —

He is a talented man, who wanders off a misfortune that has arrived; as a patient was deceived by a merchant's wife in his presence. (7)

Yadbhavishya asked, "How was this?" Pratyutpannamati relates.
STORY THIRD.

Formerly there was in Vikramapur a merchant by name Samudradatta. His wife Ratnaprabhā always used to sport with her servant.

No one is disliked or liked by women. Every time they

select a new one as cows do grass in a forest. (8)

Now once that Ratuprabhā was seen by Samudradattā giving (impressing) a kiss on the face of that servant.

Then that whore having quickly approached her husband said, "Lord, great is the misconduct of this servant; since he steals and eats camphor; and this is made out by me by smelling his mouth. As is said, "The quantity of food eaten by a woman is double, &c." Having heard that, the servant becoming angry said, "master how should a servant remain in the house of a master whose wife is so strange that every moment she smells her servant's mouth. So saying this one got up and walked off; the merchant having consoled him with some efforts, detained (him).

Hence I say, "He is a talented man, &c." Then Yadbhavishya said:—

"What is not to happen will not happen; if it is to happen, it will never be otherwise; why is not this medicine which is the destroyer of the poison in the form of anxiety drunk? (9)

Now Pratyutpannamati being caught in the net in the morning showed himself as dead and remained (there). Then while, being removed from the net he jumped with all his might and plunged into deep water. Yadbhavishya (being) caught by the fishermen, was killed. Hence I say, "Anūgatavidhātā, &c." Therefore now let it be so done that I may get to another pond. The geese said, on reaching another store of water (i. e. pond) you will be happy (all right) but what will be thy fate while going on land." The tortoise said, "Let it be so done that I shall go with you by the sky-path." The geese said, "How is such a scheme possible?" The tortoise said, "I will go, holding in my mouth, a piece of wood supported by you with

(probable) harm (from it), the young ones of a foolish were eaten in his presence by a mad goose. (10)

STORY FOURTH

all Pippala trees

dhruva

in the northern part. There lived many cranes. A snake (living) in a hole used to eat the tender young ones of the cranes. Now having heard the lamentation of cranes afflicted with grief, a certain crane said, "Do this. Having brought fishes separately in a row from the hole of the mungooses to that of the serpent; so that the mungooses attracted by that food must come, and see the serpent and kill him on account of their natural enmity towards him. That being done, the result followed as foretold. Then there on that tree the cry of the young-ones of the cranes was heard by the mungooses. Afterwards having ascended the tree they ate the young-ones of the cranes. Therefore we say, "A wise man who's thinking of a remedy, &c." people having seen themselves being carried by us must necessarily say something. If having heard that you give a reply, then your death is certain. Therefore you better remain here at all hazards. The tortoise says "what, am I a fool? I will not give a reply and shall not speak anything." That being done, all cowherds having seen the tortoise in that state run after him and spoke (to themselves in the following ways.) Some one said, "if this tortoise falls, we, having cooked him in this very place shall eat him." Some said, "having baked him in this very place we shall eat him up." Some said, "having taken him home we shall eat him." Having heard their words that tortoise being excited and forgetting his former impressions (instructions) said, "you shall eat ashes." While he was saying so he fell down and was killed by them. Therefore I say, "He who does not welcome, &c."

Now the crane employed as a spy, having come there, said, "my lord, I have already told you that the fortress should be inspected every moment: you have not done that and have (therefore) reaped (lit. experienced) the fruit of your negligence (inattention). The fire in the fortress was thrown by the crow Meghavarna appointed by the Yavana King. The king, heaving a deep sigh, said,

"He who puts confidence in enemies the obligation awakes like one asleep and falls from the top of a tree." (11)

The spy said, "when Meghavarna having burnt the fortress went from here, Chitravarna (being) said, let this Meghavarna be entreated." (12) of Ka: 10-

śaśānī said,

"One should never blot out (destroy) the act of a servant who has done his duty, but should cheer him up by reward, kindness, words or interviews." (12)

śaśānī said, 'what followed?' The spy said, 'then the king, the minister, the Vulture said, "Sir, this is not proper, let some other gift be bestowed upon him. Since, telling a remedy to the unthinking, pounding the husk, and (covering) an obligation on the mean are, oh king, like making water in sand. (13)

A mean person should never be appointed to a post occupied by (of) the great. As it is said.

A mean person having attained an exalted position wishes (i. e. becomes ready even) to kill his master as a mouse having got the position of (i. e. been changed into) a tiger goes to kill the sage." (14)

Caitravarṇa asked, 'How was this?' The minister relates.

STORY FIFTH.

There was a sage by name Mahātapa in the penance-forest of the great sage Gautama. There that sage saw a young one of a mouse dropped from the mouth of a crow while it was being carried by him. Then it was fed with grains of *navara* (wild rice) by the naturally merciful sage. There a cat used to run at that mouse in order to eat it.

The mouse on seeing the cat used to get into the lap of the sage. When the sage said, "mouse, be you a cat." Now that cat having seen a dog used to run (away). When the sage said, "you fear a dog too, therefore be yourself a dog. That dog was afraid of a tiger. Then the sage made the dog a tiger. But that sage regarded the tiger in the light of a mouse. Now all (men) on seeing the sage and the tiger used to say 'This sage has raised this mouse to the position of a tiger.' Having heard that the tiger contemplated." As long as this sage should live, this disgraceful history of my (change of) form will not be wiped away. Having so thought, he ran to hit the sage. Then the sage perceived that and said "be you a mouse again," and made him a mouse. Therefore I say, a mean person having attained an exalted position, &c. Moreover,

This should not be regarded as an easy task. Hear,

Having eaten many best, water and cold living fishes a crane was afterwards killed through excessive greed in the clutches of a crab. (15)

Chitravarma asked, "How was this ?" The minister related:
STORY SIXTH.

There is a lake by name Padmagarbha in the country of Málava. There stood a certain old and powerless (weak) crane showing himself as dejected. Once he was seen by a crab and asked, "why do you stand here without taking food ?" The crane said, "fishes are the means of my livelihood. A report is heard by me in the vicinity of the town that they are to be killed by fishermen. Hence I have become indifferent to eating knowing that my death has approached for want of means of livelihood." Then the crab thought; "At present, he appears to be none but our benefactor; therefore let this very one be asked (as to) what should be done. As it is said,

Peace should be made with an obliging enemy but not with an injuring friend; because obligation and injury are their visible marks." (15)

The fishes said, "Oh, crane, what is the remedy for our safety here (now)." The crane said, "the remedy for your safety is to resort to another store of water (pond). I shall take you there singly." The fishes said, very well (let it be so). Then that crane having taken those fishes singly ate them. Afterwards a crab spoke to him, "Oh crane take me also there ?" Then the crane longing for the unusual flesh of a crab, and having respectfully taken him (placed him) on the ground. The crab also having seen that place filled with the fish bones, thought; alas, I, unfortunate one, am undone let it be now; I will behave in a way suitable to the occasion.

Since,

One should be afraid of (the cause of) fear while it has not arisen (come). Having seen (the cause for) fear arisen one should strike like one (quite) undaunted. Besides, (17).

When a wise man (going) attacked sees no good to himself (his cause to be hopeless) then (in) fighting (with the enemy) he does along with (i. e. the enemy). (18)

Moreover,

Where in the absence of a fight death is certain, (while) in a fight there is only danger to life; sages call such to be

to go out proper time for fighting. (19)

When this was related, the king cut the neck of the crane and the crane died. Hence I say, 'having eaten many fishes, &c. Thee Chitravarna said, 'hear, Oh minister ; I had first thought that the king Meghavarna would bring to us while we are here the best things in Karpûrdvîpa; we should then remain happily on the Vinlhya mountain.' Dûradarshin smilingly said 'my lord,

He who thinking of the future rejoices, is despised like a Brâhman, whose vessel was broken." (21)

The king said 'how was this ?' The minister related.

STORY SEVENTH.

There lived a Brâhmana by name Devasharman in a town named Devikotta. Once he got an earthen jar filled with Saktu on a great religious occasion of the equinoctial passage of the sun. Having taken that, this one, being distressed by heat, slept in a part of the shed (mandap) filled with the earthen vessels of a potter. Then having taken a stick in his hand for protecting the saktu he thought "If by the sale of this pot of braley-flour I get ten kouries, then in this very place with those ten kouries I shall buy jars, pots and other things, and with that wealth increased variously, having bought and sold again and again bottle-nut and clothes and other things and thus having increased the wealth to lakhs I shall marry four wives. Afterwards I shall show my love more to her who shall be more beautiful and young among those co-wives. And when those co-wives will quarrel, in excitement I will beat them with sticks."

So saying, he threw the stick. By that the pot of Saktû flour and also many other pots were broken. Then the potter drawn there by that sound saw the pots in that condition; he condemned the Brâhman and expelled him from the shed. Hence I say, "Thinking of the future, &c." Then the king spoke to the Vulture in private. "Sir, advice now as to what ought to be done." The Vulture related.

"Certainly the guides of a king elated through pride and going by the wrong path attain censure like the drivers of mad elephants. (22)

Oh lord, hear, "did we break the castle on the strength of our force? No; but by the remedy devised through your

windom." The king said "By your remedy." The
 "If my advice is to be attended to, then let us go to
 our own country; otherwise when the rainy season sets in
 when fighting begins again, even our return to our
 from this land of the enemies will be difficult. For the sake
 of happiness and glory having made peace let us go away.
 The fortress is pulled down and fame is already got. That
 is now my opinion:—

For the king has a helper in him, who with regard constantly
 to duty, and disregarding whether the things are agreeable
 or disagreeable to his lord, speaks the truth though it be
 disagreeable. (22)

Moreover,

What wise man would place the army of a friend, his king,
 Jona; himself and his fame in the swing of doubt in a battle? (23)

Moreover,

One should wish for peace even with one's equal, in a
 battle victory is doubtful; do not Sunda and Upasunda of
 equal strength destroy each other. (24)

The King said, "How was it?" The counsellor related

STORY FIFTH

Formerly two very generous demons of name Sunda and
 Upasunda worshipped with great pains the moon created Shiva
 (Rudra) for a long time out of a desire to have three worlds.

The God being pleased with them said, "choose a boon."
 Then those two demons of seeing one thing said something
 quite different being under the control of the Goddess of speech,
 "If the lord is pleased with us, let the highest lord give us
 Párvatí, his beloved. Now his reverence prevailed at the necessity
 of complying with the boon, given to the sinful devil.
 Then attracted by the beauty of her form, the two destroyers
 of the world, impatient at heart, and irritated by sin, quarrelling
 with each other regarding her ownership made up their mind
 to ask some arbitrator. When the sun himself having assumed
 the form of an old Bráhman came and stood there. Afterwards
 they asked the Bráhman, "We have got this lady by our strength,
 now of us two to whom does she belong?" The Bráhman said,
 "A Bráhman is fit to be worshipped (respected), on account
 of his being first in caste, and a Kshatriya on account of his
 possessing strength, and a Vaisya on account of his being rich

with and corn, and a Sudra on account of his serving the Brahman—” (25)

Therefore you two are the followers of Kshatriya duty. Fighting alone is, therefore, your duty. At this, they exclaimed ‘well said;’ and the two warriors possessing equal strength were destroyed at once by each others’ blows. Therefore I say ‘Peace should be made even with an equal, &c.’ The King said, “why did you not say (so) beforehand.” The counsellor said “Did you hear my words to the last?” At that time also this beginning of the hostility (the undertaking of war) was not made by my consent. This Hiranyagarbh who is possessed of good qualities should not be fought with; As it is said.

A truthful one, a venerable one, a pious one, a low one, one having many brothers, a powerful one, and one victorious in several battles; these seven are enumerated as fit to be made peace with. (26)

A truthful man will keep up his truthfulness and by peace he will not be otherwise; also a venerable man does not surely attain levity even at the risk of life. (27)

Because all will fight for a pious one when attacked, also because a pious one is defeated with difficulty on account of the love of his subjects, and on account of his piety. (28)

Peace should be made even with a low person when destruction is at hand; a venerable man should not pass time without his support.” (29)

As a cluster of bamboo surrounded by thickly situated thorns is difficult to cut on account of its compactness, so is one possessed of the strength of a host of brothers. (30)

There is no rule that one should fight with a strong person, because a cloud never moves against the wind. (31)

All are eaten up everywhere and always from the very centre of a person who is victorious in several battles, like that of the son of Janadagni (Parasuram). (32)

The enemies of him with whom one victorious in several battles makes peace, quickly submit to him on account of his power. Therefore the king who is possessed of many merits ought to be made peace with. (33)

The Chakravaka said, “Oh spy go there to look on all sides; I have known all. Having gone you will return after

a fine." Then he asked the Chakrawaka, "Who ought not to be made peace with? I wish to hear about them."

The counsellor replied, My lord, "I tell, hear.

A child, an old man, a constant peevish, one excommunicated from his caste, a timid person, one (creating fear) (fierce), a greedy man, one whose men are greedy, one with indifferent disposition, one too much attached to worldly pleasures, one whose counsels are various; one who censures Gods and Bráhmíns, one who is out of favour with fortune, one depending upon fate, one surrounded by famine and calamities, one beset with serious difficulties, one living in a foreign country, one having many enemies, one who is not opportune (one who does not take the advantage of opportunity), and one erring from true duty; these are twenty men, with whom peace should not be made; but one should only fight with them. Because, when these are fought with, they quickly go into the power of their opponent (submit to the enemy). (31-36)

People do not wish to fight with a child because its strength is insignificant, and since a child is not able to know the effect of fighting or peace (39)

An old man as well as one long sick, these two also are certainly defeated by their own men for want of spirit and strength. (40)

Certainly one excommunicated by all the castes becomes easily subject to defeat; because those very castemen won over to our side will kill this one. (41)

A coward giving up to fight perishes of his own accord, a person whose men are cowardly is abandoned in battle by them. (42)

The followers of a covetous person do not fight (for him) on account of the unequal division (of the booty); The one whose followers are covetous is killed by them when divided (severed) by gifts. (43)

One, having indifferent disposition is abandoned by ministers in a battle; while one excessively attached to worldly pleasures becomes easily available. (44)

One who gets a many-sided counsel, could be defeated by his minister, he is neglected (not cared), in matters (of state) on account of his unsteady mind. (45)

That luckless fellow who censures Gods and Bráhmíns is over

"Oh Brahmin, why do you carry a dog on your shoulder?" The Brahmin said; "This is not a dog but a sacrificial goat." Now the rogue immediately adjoining, addressed exactly in the same way. Having heard that the Brahmin placed the goat on the ground and having frequently observed him carefully and again taking him on the shoulder passed on with his mind wavering. For—

Truly even the mind of the wise wavers by the words of the wicked, and trusting in them (those words) it (the mind) perishes like Chitrakarna.

The king asked; "How is this?" He related :--

STORY TENTH.

There was in some part of a forest a lion by name Madokata. He had three attendants, namely, a crow, a tiger and a jackal. Now while wandering they saw a certain camel and asked him; "Whence have you come separated as you are from your herd?" While he gave them his account. Then they having taken him delivered him over to the lion. He having pledged a word of safety and having given him the name of Chitrakarna kept him with him. Now once upon a time through the incapacitated condition of the body of the lion and on account of over-rain, they being unable to get food, became uneasy. Then they thought; "Let it be so done that the master might kill the very Chitrakarna.

What is the use of this one feeding himself on thorns? The tiger said; "He is received after being given a pledge of safety by the master; so how is this possible?" The crow said; "At this moment the master being emaciated would even commit sin. For—

A woman distressed with hunger might abandon her child, while a female serpent distressed with hunger might eat her own head. What sin a hungry parva does not do? Emaciated persons become pitiless. (59)

Moreover,

A mad person, a careless one, one drunk, one wearied, an emaciated one, a hungry one, a covetous one, a timid one, a miserly one, and a foolish one, these are not the names of

(60)

consulted, according to the text.

The lion asked; 'Have you got anything for me?'
 replied; 'Nothing is got even after great effort.'
 said; 'What is the remedy for existence now?'
 said; 'My lord this general havoc has spread
 (pending) on account of quitting the food that is
 hand (in our power). The lion said; 'What food
 is at hand?' The crow whispered in the ear, 'Chitrakara.'
 The lion, having touched the ground, touched the ear. (A
 way of taking oath and at the same time expressing dissent.)
 "He is kept here by us after having pledged a word of
 safety. So how is this possible? As it is said, :—
 : As they call the gift of safety to be the best of all
 gifts in this world, so they do not call the gift of hand,
 the gift of gold, or that of a cow as well as that of food. (61)

Moreover,

When a refuge is properly taken care of, one obtains
 that fruit, which results from the horse-sacrifice replete with
 all desires. (62)

The crow said; 'This one need not be killed by your
 majesty. But we might manage in a manner that he would
 himself propose to offer his self.' Having heard that, the
 lion remained silent. Then this one taking an opportunity,
 and having made a plot took all with him and went
 to the lion. Then the crow said; 'Your majesty, food is
 not to be had even after great effort. Your majesty is
 pulled down by several fastings. Therefore let you now
 eat my fish. For :—

Certainly all these subjects have at their root the king.
 While the effort of men is effective towards tree's possessing
 roots. (63)

The lion said; 'Better is abandoning of life but not an
 attempt at such an act.' The jackal also said the same.
 Then the lion said; 'Do not say so.' Afterwards the lion
 said; 'Let the lord receive his life upon my body.' The
 lion said; 'It shall never be proper.' Now Chitrakara, with
 confidence created in him, made an offer of himself in the
 same manner. Then this one was killed by the lion and
 he flung by the lion upon his own side and was eaten
 by it. Hence I say; 'Certainly the king will eat etc.' Then
 having heard the words of the jackal, the lion, taking for

that it was the mistake of his own understanding. Brahmin left the govt and having helped, was soon taken away and eaten by the rogues. Hence

“Oh Meghavarna, how did you live so long among enemies or how did you propitiate them?” Meghavarna said; “My lord, what is not done by one bent upon the business of his master or under the influence of self-interest?”

See —

Do not people, like king, carry on their head fuel for burning? The root of a tree, though being washed off destroys the banks of a river. (64)

As it is said,

A talented person having some motives in hand should bear an enemy even on the shoulder. As an old serpent caused the destruction of frogs. (65)

The king asked; “how is this?” Meghavarna related:—

STORY ELEVENTH

There was in a decayed garden a serpent by name *sinulawaha*. He, on account of his quite broken condition unable to go in search of food, lay himself on the edge of a lake. Then he was seen from the very distance by him. “Why

me? While the frog with curiosity produced in him, said; “you must tell or my account.” The serpent then said: “Friend, the son of Kaundinya, a Brahmin learned in Vedas and residing in Brahmapura, twenty years old and possessed of all virtues was unfortunately bitten (by me) through my wicked nature. Kaundinya, finding his son by name *Sushita*, dead, lost his consciousness and rolled on the ground. Then all his friends residing in Brahmapura went there and they

and

by

As transitoriness, like the foster-mother, comes
 into its possession first and then the mother,
 the need for grief? (67)

Where have the kings with their guards, and
 gone? While the earth the witness of their
 yet exists? (68)

Moreover:—

The body has its end very near, prosperities are the
 shade of misfortune; meetings are attended with separations.
 Every created thing is transient. (69)

This body is not noticed while being wasted away at
 moment, and is noticed when (wholly) wasted away (disaster
 like an unbaked earthen pot lying in water.) (70)

Death approaches daily nearer and nearer to a man, as
 to a victim that is being carried to the gallows, at every
 step. (71)

Youth, beauty, existence, hoarding of wealth, lordship,
 and the company of the dear ones, these are transitory.
 A wise man should not feel for them. (72)

As in a great ocean one weed should unite with another
 and having united should again separate, so is the union
 of mortals. (73)

For as a traveller takes rest under a shade, and having
 rested again goes away, so is the meeting of mortals. (74)

Where is the use of lamentation over the body when it
 created as it is of five elements, unites again with the
 five same elements, that is when it reaches the respective
 generating cause? (75)

The more does a man make the ties
 deeper the darts of grief are implant
 in his heart. (76)

None gets this constant company
 with any other body; What with any other object? (77)

Moreover:—

Certainly union indicates the absence of separation, both
 the arrival of unavoidable death. (78)

The end of unions with death, objects, things, as they are
 the first sight, is very terrible, and is unavoidable
 and. (79) Moreover:—

As the currents of rivers flow toward and never

backward so day and night always move onward taking the life of mortals (along with them). (80)

While in this mundane existence, what is the union? the virtuous, having for its chief aim the enjoyment of happiness, is reckoned at the head of (all) sorrows by its nature of ending in separation. (81)

Hence certainly it is that the wise do not desire the union with the good, as there is no cure to the mind wounded by the sword in the shape of separation from it. (82)

Though Sagar and other kings had done virtuous acts they, as well as those very acts, have attained annihilation. (83)

By the repeated thought over death, whose degree is severe all efforts of wise men get loose like the leather knots sprinkled over by water in the rain. (84)

From that very first night in which people, laymen as well as the great, become resident of the womb, they with certain (unimpeded) onward course daily go nearer death. (85)

Hence consider carefully about this mundane existence. This grief is the illusion caused through ignorance. Think:—

If ignorance had not been the cause while separation had been one, the grief ought to increase by the lapse of time. Why does it subside? (86)

Therefore compose yourself. Give up the concern of grief. For:—

Disregard is the great cure for blows of severe grief that are produced by sudden attack and that pierce that vital parts of limbs. (87)

Then having heard his speech Kaundinya like one roused got up and said: 'Then enough now of this residence in the hell in the shape of a house. I shall go to the very forest.' Kapila again said;

'Vices prevail over persons attached to worldly things even in a forest, (while) restraint over five senses is a penance even in a house. The house is a penance forest to I who has subdued his passion and who engages in unerring good acts. (88)

One though aggrieved should practice religion sticking to religious orders and looking upon all beings as his own. This is not the root of religion. (89)

He said:—

These whose eating is for existence, sexual and progeny, and mouth for speaking the truth straight forwardly. (90) So also:--

The soul is a river having restraint (over the) its holy shrine, truth for its water, good conduct for its bank, compassion for its waves: Oh the son of Pando bathes there. The inward soul does not become clean by (ordinary) water. (91) Particularly.--

There is happiness in quitting this restless well-known world afflicted as it is by birth, death, old age, disease and paug. (92)

For--

There is only misery and not happiness, from which (misery) it (happiness) is made out. (For) the term 'cure' is applied to a cure of an afflicted person. (93)

Kaundinya said: 'Exactly so.' Then I was cursed by that Brahmin afflicted with grief thus: you will be a conveyance of frogs from to-day.' Kapila said: At present you cannot bear to listen to advice. Your heart is overpowered with grief. Still listen to what you ought to do.

Association should altogether be quitte, and if it cannot be done so, it should be had with the good. For the association with the good is the very cure. (94)

Moreover:--

Love should altogether be quitte and if it cannot be done so, it should be made to one's own wife. For she alone is the cure. (95)

Having heard this that Kaundinya with the fire of his grief subdued by the nectar consisting of the advice of Kapila took the pilgrim's staff according to the form prescribed in Shantanu House I stand here to carry the frogs in fulfilment of the curse of the Brahmin.' Afterwards that frog having gone to the lord of frogs by name Gālpāda narrated the whole account before him. Then this lord of frogs came out and pressed the back of that serpent, while that serpent taking his own back crawled in a graceful way. On one day the lord of frogs finding him unable to crawl said; 'Why are you slow in moving today?' The serpent said; 'My lord, I have become disabled for want of food.' The lord of frogs said; 'Eat the frogs by our command. Then saying, "I accept this great favour,

gradually ate all the frogs. Then having known the lake
 to be the lord of frogs he also ate the lord of frogs. Hence I
 say one should bear the enemies even on the shoulder, etc. My
 lord let this narration of the stories occurred in the past be
 aside. It is my opinion that peace should be entered into, as
 this king Hiranagarbha is by all means fit to be made peace
 with. The king said what is this thought of yours. As he
 is now conquered by us; if he remains by serving us, then
 let it be so. Otherwise let us fight with him.

In the meanwhile the parrot coming from Jambudwipa
 said; My lord, the king Sarasa of Sindhava, having attacked
 has settled in Jambudwipa. The king hastily asked; 'What?'
 The parrot told as before. The Vulture said aside; 'Bravo!
 Oh you Ohakrawaka minister, Oh you omniscient, bravo! bravo!
 The king angrily said; 'Let him be here for a while. Having
 gone I shall root him out also.' The prudent one (Dura-
 darsh) laughingly said:--

One should not in vain roar loudly like the autumnal
 cloud. A high spirited one does not brag but another's misdeed
 or his own misfortune. (96) Moreover:--

A king should not be at war with many enemies at
 the same time. A serpent though haughty is certainly destroyed
 by many insects. (97)

My lord, why should there be our departure without
 making peace? Since in that case disturbance might be
 caused by this one in our absence. Moreover:--

He, who not taking the true state of things into consid-
 eration subjects himself to passion alone, is so distressed
 as a Brahmin was from a Mongoose. (98)

The king asked; 'How is that?' Duradarsh related:--

STORY TWELTH.

"In Ujjaini there was a Brahmin by name Madhava.
 His wife who had delivered a child, having kept the Brahmin
 for taking care of the young child went to bathe. Now
 an invitation came to the Brahmin from the king for giving
 him a Parasushradha. Having heard that, the Brahmin
 on account of his natural poverty thought, 'If I do not
 go, some one else having come to know of this will carry
 away the shradha. For:--

Delay drinks away the essence of what is to be taken, while it gives, and of the work that ought to be done it takes the immediate. (98)

But there is no one to take care of the child. So what am I to do? Well. Having kept this mungoose that I taken care of for a long time and it looked upon as my child, for the protection of the child I shall go. Having done accordingly he went away. Then that mungoose having seen a black serpent approaching the child, killed it and having cut it to pieces out of anger ate it away. Then this mungoose seeing the Brahmin mourning, approached him hastily with its face and feet smeared with blood and rolled down at his feet. Then the Brahmin seeing him in that condition and having concluded for certain that the child was eaten by him, killed the mungoose. Afterwards getting near, while the Brahmin looked at the child, he found it all right and a serpent killed. Then looking at this obliging mungoose, with his heart melted (with pity) he became very much sorry. Hence I say; 'without ascertaining the true state of things, etc.' Moreover—

Desire, anger, delusion of mind, avarice, jealous anger and conceit, this class of six one should give up. These being given up, a king might be happy.' (99)

The king asked; 'Oh minister, this is your determination?' The minister replied 'exactly so.' For:—

Every one of these, (taken singly) namely, thought over the highest objects, reasoning, firmness in knowledge, firmness (in promises) and secrecy of counsel, is the highest quality in a minister. (100)

Moreover:—

One should not do anything rashly. Insuperbity is the chief seat of calamities. Certainly prosperities that are attracted towards merits, court of themselves a thoughtless person. (101)

Therefore, my lord, if you want to follow my advice, we should go away after making peace. For:—

Though four remedies are enumerated for the success of an accomplishable thing, enumeration is the only use of them. Success depends upon peace. (102)

The king asked: "How is this possible?" The minister replied: "My lord, it would be effected in no time. For--"

An ignorant person is easily propitiated. One knowing much is much more so. Even the creator cannot propitiate the man that is puffed up with little knowledge. (103)

Particularly this is a pious king and the minister is omniscient. This I have already ascertained from the words of Mecharvama and from looking into the transactions carried out by him. For:--

In every case the tendencies of unrevealed qualities is to be inferred from actions. Hence the transactions are inferred from results of such hidden tendencies. (104)

The king said, Enough of reply for reply (bandying words); I may do as you like. Having thus consulted and saying "It shall be what is proper for the occasion," he walked into the fort.

Then the spy crane came and informed Hiranyagarbha; "My lord, the great minister Vulture has come to us for making peace. The Goose-king said; 'Oh minister, some one of the connections (of Chitravarna) might come here.' The omniscient smilingly said, 'there is no occasion for doubt in this case, since this prudent one is noble-minded. Or this is the state of dull-headed persons that they sometimes have no suspicion at all, sometimes have suspicion in everything. As it is said;

The unskilful goose in search of white lotuses, oftentimes deceived as it is at night time in the lake having the reflecting stars, does not again eyes in the day time into the white lotus being suspicious of stars. People deceived by juggery expect harm even in reality. (105)

One whose mind is poisoned by the wicked has no confidence even in the good. A child scalded by (hot) milk looks at cards after blowing upon,

So then, my lord, let jewels, presents and other articles be kept quite ready to honouring him to the best of our means. It being done accordingly Chakrawaka having gone to the gate of the fortress honoured the minister and having brought introduced him to the king. He sat on a seat given to him. Chakrawaka said: 'Everything here is yours. You are at liberty to enjoy this kingdom at your pleasure.' The Goose-king said; 'Just it is so.' The prudent one said; 'Exactly so. But at present there is no need of much prolix discourse.

For:--

One should win over a covetous one by money, one obstinate by following the hands, a fool by following his whim and a wise man by openness. (107)

One should win over a friend by amiability, while relations by respect, a wife and a servant by gift and regard, and other persons by civility. (108)

Therefore let us go now after making peace. The king Chitravarna is very powerful. Chakrawaka said; 'Let it also be expressed in what manner peace is to be made. The Goose-king said; 'How many kinds of peace are possibly there.' The Vulture said; 'I am going to mention. Listen:--

When a king is attacked by a stronger adversary and has no other course (but a peace) left and (consequently) is in difficulty, he should be after peace by allowing time to pass. (109)

Kapāla, Upahāra, Santāna, Saṅgata, Upanyasa, Pratikāra, Saṅyoga, Purnabhanarag Adraśtanara, Adināra, Atanadanta, Upagraha, Parikraya, Uchibanna, Parabhasana, and Skandho paneya, these are the sixteen modes of peace mentioned. Thus persons skilled in making peace call peace sixteen fold. (110, 111, 112)

Where only parties of equal strength unite by peace it is known as Kapāla, while that which is brought about by gift is known as Upahāra. (113)

That which is brought by the gift of a girl for a concert

known as Santāna, while that is called Sangata which is contracted by the good in friendly terms, which having the same object and purpose is not broken as long as life exists by circumstantial causes, either in prosperity or in adversity. (114, 115).

This is the peace known as Sangata which is like gold by its superior quality. It is also mentioned as Kanchana (gold) by some persons well-versed in (making) peace. (116)

That is mentioned as Upanyasa by persons skilled in Upanyasa mode of peace, which is made having in view the success of one's own object. (117)

'I have obliged him already. He will also oblige me.' A peace that is made with this motive is known as Pratikara. (118)

'I oblige him because he will also oblige me.' This (sort of peace) is also Pratikara like the peace between Rama and Sugriwa. (119)

It is known as Sanyoga where the affair goes on having common object in view and which is formed on well-joined principles. (120)

'Let my object be accomplished with the assistance of the principal warriors of us both.' Where an agreement to this effect is made it is called Purushantara. (121)

'You alone should accomplish this object of mine.' Where an enemy makes an agreement to this effect, it is known as Adrashtapurusha. (122)

That is called Adishta by persons, skilled in making peace where a powerful enemy is made peace with by the grant of a part of the kingdom. (123)

While the peace with one's own force is known as Atmedishta, and it is Upagraha which is made for the preservation of one's life by the gift of everything. (124)

That which is made for giving the chief councillor by the gift of a part of the treasure or by half or whole, is known as Pradhivya. (125).

The which is made by the grant of excellent, fertile land is known as Bahubandha and that which is made by the entire grant of the produce of the land is called Paribhushana. (126)

That peace, in which the defined produce of the land is sent on the shoulder of a carrier, is called Skandopaneya by persons skilled in the art of making peace. (127)

But Purasparakira, (mutual obligation), Maitri (Friendship), as well as Sambandhaka (relationship), and Upahara (Gift), these four alone should be known as peace. (128)

While the only peace Upahara is to my liking while all others are wanting in practicability than that. (129)

An assault by his being more powerful does not return without getting something. Therefore there is no other mode of peace than Upahara. (130)

The king said; 'Great is your reverence as well as learned. Therefore you should in this case advise us what is right to be done.' The minister said; Ah! where is the need of saying so? Certainly who forsooth might do sinful (other than virtuous) for this body perishable either today or tomorrow from mental anxiety, disease and pain? (131)

The existence of man is as unsteady as the moon reflected in water. Having known it to be so one should always do good. (132)

Having regarded the mundane existence as transitory, as the mirage, one should associate with the good both for religious observance and happiness. (133)

Therefore by my consent let that alone be secured. For-

If thousand horse-sacrifices and truth were held in balance Truth will certainly outweigh thousand horse-sacrifices. Hence let the peace known as Kancana be made between these two kings after taking an oath of truth-speaking. Sarvarna said; 'Let it be so' Then the king Rajahansa honoured the minister Duradarsa with clothes, ornaments and presents, who being glad at heart took Chakravaka with him and went to the peacock king, where Sarvarna was received respectfully by

the king by the word of the Vaidya, after having ascertained the cause of the above nature, was sent to Rajahansa. Rajahansa said: 'My lord, accomplished is my desired object. Now let us withdraw from the Vindya mountain and return to our place. Now all having got to their places obtained their desired fruit.' (134)

Vishnuhazana asked; 'Tell what more I should relate to you. The princes said; "We have known the requisites of regal administration by your favour, and have become happy by that." Vishnuhazana said: 'Though it is so still let there be this also in addition:—

Let peace be always the delight of all the victorious rulers of the earth. Let the good be free from calamity. Let the fame of the blessed ever increase. Let politics like a concubine, settled always on the breast, kiss the face of ministers. And let there be daily great festivity. (135)

Let there be this also:—

Let this collection of stories put together by Narayana be current as long as the moon-crested god is the seat of affection to the daughter of the snow-mountain (Himalaya), as long as the goddess Lakshmi flashes in the mind of the enemy of Mura Muron (Vishnu); like the lightning in the world, and as long as this Gold-mountain (Meru) exists, like the forest conflagration whose spark is the Sun. (136)

Moreover:—

May this prosperous ruler, Dhawalchandra, by whom when great about this collection was caused to be published and circulated, conquer the enemies. (137)

Here in the Upanishads ends the fourth collection of stories called "Sauda."

Here end: Hitopadesha. Let there be prosperity.

